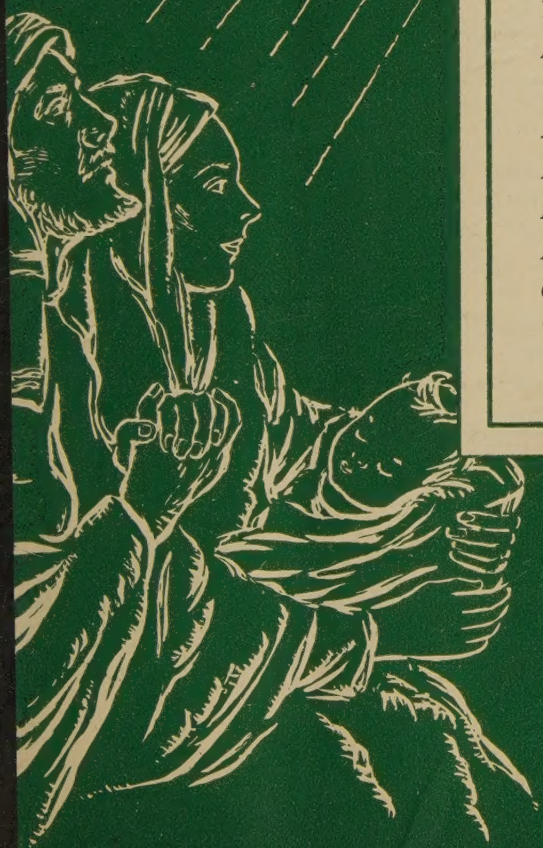
The Methodist Woman

DECEMBER 1956



A MANGER PRAYER

Lead me from darkness to Thy perfect shining.
Keep me aware that every sky may sing.
Give me clear vision of Thine own designing
To recognize a Savior and a King.
On lonely hills and valleys of the spirit,
Tending my task as shepherd tends his sheep,
May I wait—welcoming, and never fear it—
The word that issues from an unknown deep.
Let me, before Thy holy presence kneeling,
Know that by love alone are great works done:
Help me go forth, Thyself through me revealing
In quickened service to some waiting one.
Grant that each day be of Thy plan a part—
The manger miracle within my heart!

—Maude White Hardie

The Methodist Woman

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Mrs. E. LeRoy Stiffler
Publication and Business Manager

Mrs. C. C. Long
Circulation Manager and Secretary of Literature

★ ★ ★ Contents ★ ★ ★

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All signed articles reflect the views of the author only and not necessarily the editorial policy of The Methodist Woman.

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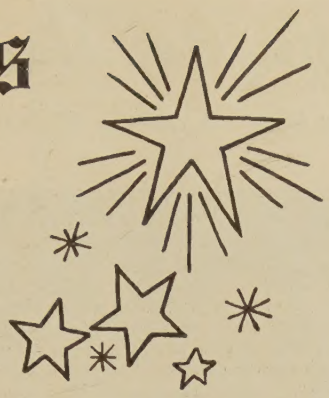
Christmas at Home



Many families have established traditional patterns for the observance of Christmas and the exchange of gifts. Long ago, Mrs. John Zimbelman of Goodland, Kansas, began a plan which developed through the years into the service printed on this page with a few changes.

It is a simple service, readily adaptable, for any length of meeting or type of gathering. The only properties needed are: bulletin board, thumbtacks, letters for the word *Christmas*, and of course a convenient table to hold the things.

By MRS. JOHN ZIMBELMAN

HYMN: "Silent Night, Holy Night."

LEADER: Christmas has been in the air for a long time. There have been secrets and mysteries and programs and candy and treats. Now let us think of the meaning of Christmas as we build the word on the bulletin board. Christmas should mean more to us every year as we grow older and have more knowledge of the love of God. *(Leader places the letter C on the bulletin board.)*

The first letter in Christmas is C. How many words, associated with Christmas, can we think of that start with C? *(Allow time for the group to suggest four or five, such as Christ, carols, candy, cards, child.)* All these things are good. They belong to Christmas, but the key word in Christmas is *Christ*. Christmas is the birthday of Christ.

READER: Luke 2:8-11.

LEADER *(places H on board)*: How many words associated with Christmas start with H? *(Suggest such words as holly, Herod, heralds, homes.)* The key word is Herod. Herod was the king when Jesus was born.

READER: Matthew 2:12.

LEADER: The next letter is R. *(Places it on board.)* What words do we have starting with R which are associated with Christmas? *(The group may suggest ruler, reindeer, red, rides.)* Those are good suggestions, but the word we want is reciprocate. That is a big word which means "to make a return for something done or given." It is not enough to *receive* always, we must *give*, also. And that doesn't mean gifts, it means love and friendship, too.

LEADER: The next letter is I. *(Places it on board.)* What words connected with Christmas begin with I? *(The group may think of ice, Immanuel, inn.)* The word for this letter is inn. Most of us know the story of the crowded inn and the fact that the innkeeper could not find room for Mary and Joseph.

READER: Luke 2:7.

HYMN: "Away in a Manger."

LEADER: The next letter is S. *(Places it on bulletin board.)* The letter S is right in the middle of Christmas. I am going to give the word I think should be here—Santa Claus. We hear this word everywhere at Christmas time; and many children are confused as to what he does and what he is. He is just a symbol. Down through the years, Santa Claus has symbolized the spirit of giving. He radiates joy and good cheer. We want to keep his merry spirit.

We have the letter T. *(Places it on board.)* Many words beginning with this letter come to mind. *(The group will suggest toys, tidings, treats, trees.)* Yes, something would be gone if we did not have toys and treats, especially. But the important word is tidings.

READER: Luke 2:10.

HYMN: "Hark! The Herald Angels Sing."

LEADER: There is something about this letter T. We can say "Christmas" without it; it is a silent letter. But tidings means news, message. Many of us observe Christmas and do not tell the message of the season, the Good News. We do not tell about the happiness that is within us. We need to share our Christian joy.

Next comes M. *(This letter is placed on board.)* How many words with M can we mention? *(Money, mother, mistletoe, mystery, Mary, miracles may be some of the words given by the group.)* For this Christmas meditation, the letter should stand for two words —Mary and mother. We want to remember Mary, for she was chosen to be the mother of Jesus. And we pay tribute to mothers everywhere, for they carry most of the responsibility for the family. Like Mary of old, they ponder many things in their hearts.

READER: Luke 2:15-19.

LEADER: A is our next letter. What are some suggested words for this letter? *(The group will think of angels, if nothing else.)* Angels were the messengers. They are always the messengers of God.

HYMN: "It Came Upon the Midnight Clear."

LEADER: The last letter is S. *(Suggestions from the group may include songs, stars, sleigh, sleds.)* The key word is *Savior*.

READER: Luke 2:11.

LEADER: Now we have the whole word—Christmas. Do we have Christmas if we take away the letters C and S? No, and when we take Christ, the Savior, out of Christmas, the real meaning is gone. There is no lasting happiness, no true foundation, no spiritual hope, nothing which lasts. We must have Christ, the Savior, in Christmas to give it meaning. God gave us Jesus.

READER: John 3:16.

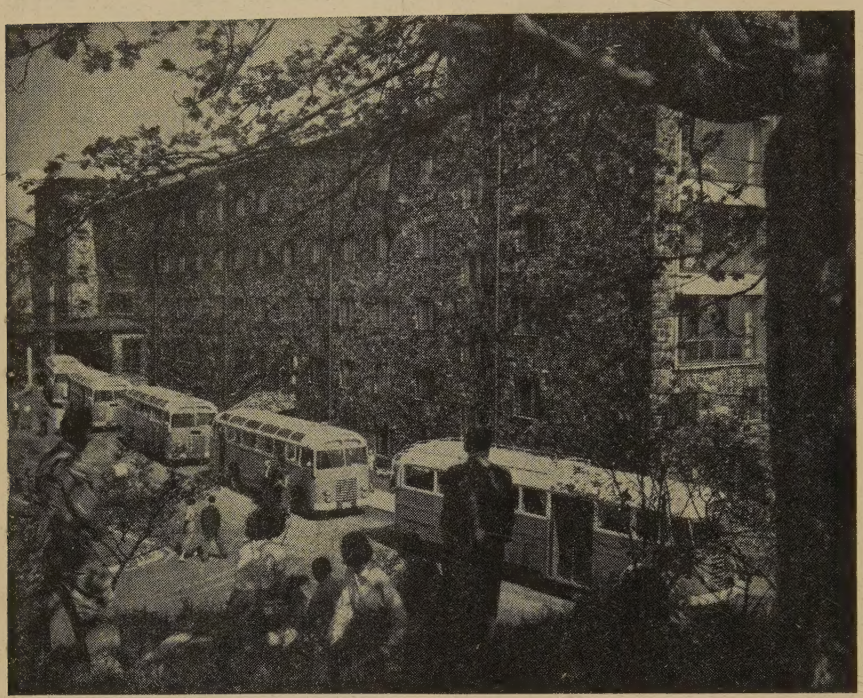
LEADER: Love is the heart of Christmas. We must love one another as we are loved.

HYMN: "Love Came Down at Christmas."

EXCHANGE OF GIFTS

Meeting in Hungary

By MRS. FRANK G. BROOKS



Buses transported the members of the Central Committee to the mountaintop meeting place.

FOR the first time the Central Committee[1] of the World Council of Churches met behind the "iron curtain" in Galyatetö, Hungary, not far from Budapest. This fact was not too unusual in itself, for the Central Committee seeks to meet in the various countries of the six continents on which there are member churches.

The spot where the Central Committee met is, in a sense, isolated. The Grand Hotel (now a Workers' Rest Home of the Hungarian Council of Trade Unions) is on top of one of Hungary's highest mountains. It is a spot difficult to reach and difficult to leave. *So we stayed!* And, in the hours between meetings, we had innumerable conversations with church leaders from our own and other lands.

There were many high moments in this meeting at Galyatetö. In fact, I felt the papers and the discussions were far superior to those at Davos, Switzerland, in 1955. I felt life, vitality, and a general "aliveness" among all the delegates which I did not feel at Davos.

The two main themes around which most of the discussions centered were "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society." After general discussion of these two themes, the entire Central Committee was divided into two parts to discuss one or the other of them.

I was in the former group and found it stimulating to come to know a professor from Greece, who told me about their deaconess movement in the Orthodox Church; the Metropolitan, James, from Istanbul, Turkey, who was learned, though young; the bouncing Bishop Lilje from Hannover, Germany, whose words were always clever as well as wise; Father Makary from Guiza, Egypt, who told me of the Coptic Sunday school and the woman's organizations in the Coptic Church.

All these and many others from England, India, Holland, Denmark—in fact, from twenty-eight countries—I came to know in these smaller discussion groups where each one felt free to speak. Truly it is by personal contacts that ecumenicity grows.

"The primary contribution of the churches to the building of a responsible international society lies in the steadfast proclamation of the gospel, at home and to the uttermost parts of the world, and in the growing solidarity of the Christian fellowship which transcends all boundaries of nation and race." In those words, from the second discussion group, we once again find our direction.

The Central Committee worked out a message to the member churches through group discussion and committee work. It was not a hastily prepared document, for it grew from widely divergent thinking to an almost common mind. A very few key sentences follow.

> The world wants peace, but will not gain it unless men are ready to make sacrifices for peace and abandon practices which make for war. . . . People must not be subjected to deliberate misrepresentation or false propaganda. They must have access to information and be free to discover the truth for themselves. . . . As followers of the one who loved all men and bore the burden of their sin and suffering . . . we cannot be indifferent to man's peril. A great gulf separates rich and poor on an international scale. . . . Social justice must be pursued between the nations as well as within each nation. . . . Mankind is fearful of actual or po-

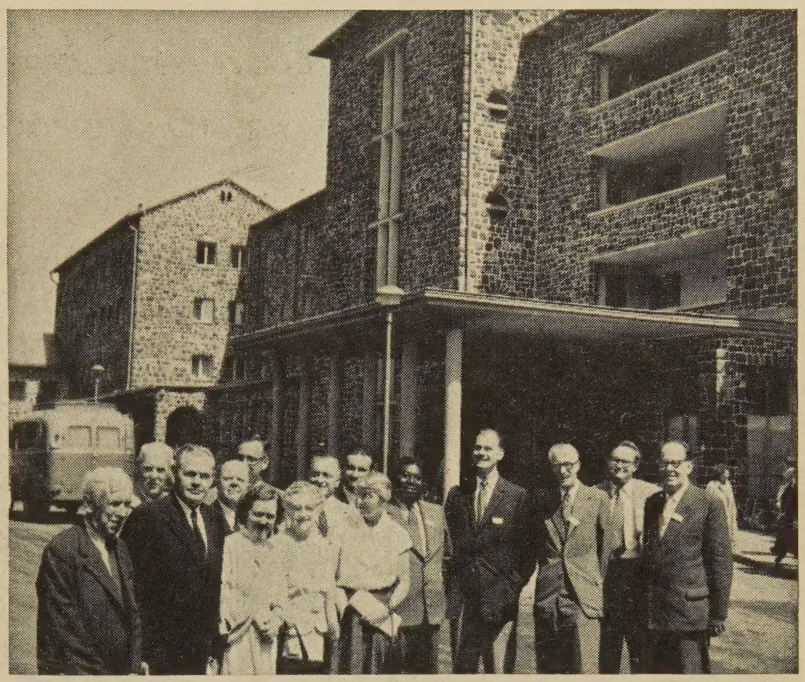
[1] See THE METHODIST WOMAN, November 1955, pages 8-9.

tential danger from experimental tests of nuclear weapons. We call upon the churches to appeal to their governments and to the United Nations to negotiate such an agreement for a discontinuance or limitation and control of these tests as will end any such danger.

A high spot among the informal conversations, to which I referred at the beginning of this article, was the talks with the Hungarian Methodists. There were several of them who came from Budapest to see us, only one of whom—a charming young woman, Antonia Wladar—spoke English. The superintendent, Jānos Szēcsey, was able to converse in German so that through the days we came to know him.

The Methodist Mission in Hungary was started after World War I. It is small, with a total of only eleven ministers, all of whom I met at dinner at the superintendent's home the night I left Budapest. That evening Mr. Charles Parlin and I spoke to an enthusiastic group. I have never been received more warmly.

It would take many words to describe all my informal contacts with these few Methodists. Suffice it to say that Antonia Wladar was ordained on Sunday, August 5, by Bishop Ferdinand Sigg, the first woman, perhaps, in all of Hungary to receive full ministerial rights. She, knowing English, had read about the action of the General Conference in Minneapolis. She was ready; she was prepared; she was eager; she seized the first possible moment to achieve her goal, for the Hungarian Annual Conference was in session.



Methodists at the meeting in Hungary included a trio of women: Miss Antonia Wladar, Mrs. Frank G. Brooks, and Mrs. Charles Parlin.

Four Methodists from widely scattered areas: Bishop Ferdinand Sigg of the Geneva Area; Mr. Charles Parlin, Englewood, New Jersey; Mr. Jānos Szēcsey, of Budapest, Hungary; and Rev. Peter Kwei Dagadu, from the Gold Coast of Africa.

I would not give a true picture of the meeting of the Central Committee if I did not mention the presence from Communist China of the Chinese Anglican bishop, K. H. Ting. He spoke one morning and his words were widely quoted. He and his wife were available for conversation, though usually the opinions expressed by them were divergent from ours.

The next meeting of the Central Committee will be held at Yale Divinity School in August of 1957. The religious and secular press will give wide coverage to that meeting so that each Methodist woman should be alert and informed.

I Remember Christmas

By DORIS HARTMAN

A missionary at Hiroshima Jo Gakuin shares her memories of Christmas. Similar celebrations take place in Christian institutions all over the world.

Dormitory girls of Hiroshima Jo Gakuin High School have a wonderful time preparing dinner, decorations, and beautiful worship service for Christmas. Miss Hartman is seated in the center of the picture, to the right of the worship center.

IF YOU could have looked into our house during last December, you might have seen a variety of activities: groups of students sorting, cutting, and pasting old Christmas cards to prepare a little gift for each of the one hundred children in the nearby orphanage; missionaries bustling about, carrying old curtains and scraps of material with which to make an Indian *sari,* or remaking a straw garden hat to look like the bonnet of an old-fashioned English caroler. Or you might have seen a missionary leave the house to bicycle to a professor's home to make sure his daughter had her costume ready. You would have noticed Nagata San (who studied in the Philippines last year) working with painstaking care to cut and shape the white paper pom-poms that go on the "Star of Bethlehem" which is the Philippine Christmas decoration. All this went into preparation for our "Christmas Round the World" tableaux presented as the missionaries' contribution at the school family Christmas party.

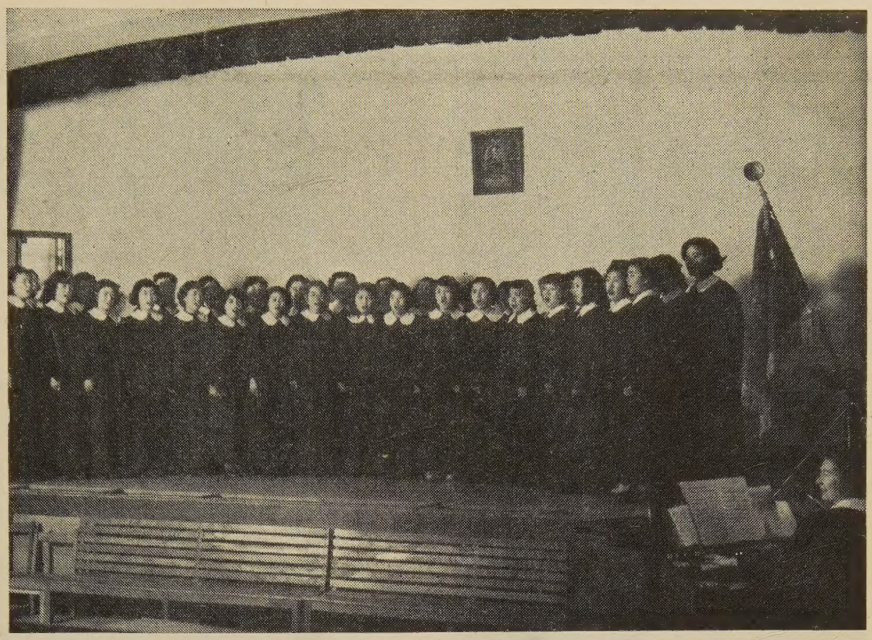
You might have seen two missionaries passing Japanese tea and cakes and leading games at our two

"at homes" for the high-school teachers, and the young people's choir from my church eating sandwiches and cookies while they listened to my long-playing Christmas record. Miss Mary Finch and I braved the cold December evenings to practice carols with the impromptu choir at the orphanage to train them for their public appearance at three churches on Christmas Sunday. We entertained several Japanese families at dinner and had a Christmas party for my university Bible class.

And as I think of Christmas week at Hiroshima Jo Gakuin, I see pictures—gay, moving, reverent. Twenty orphans with cherubic faces robed in white surplices singing "O Come, All Ye Faithful" with solemn concentration on Christmas Sunday; the faces of dormitory girls glowing in the light of their candles as they sang carols at our front door.

I cannot forget my visit to the blind school and the eager, pathetic faces of children with sightless eyes listening with rapt attention to my lovely Mantovani long-playing record of Christmas carols. Neither can I forget their seeking hands feeling the Hammond organ while I played a few carols at the end of the piano recital which Miss Cooper's pupils gave for them in our auditorium.

I remember the upturned faces of children watching the age-old Christmas story told in pictures while they sat on the *tatami* floor in the home of a Christian family; the shy wonder and joy in the faces of orphans reaching out to receive a small New Testament and a box of caramels from Santa Claus at the Jo Gakuin Y.W.C.A. Christmas party on Christmas morning. I can see the bundled-up figures of children in their padded bathrobes joyfully gathering in a little room of the children's TB hospital to watch my Christmas filmstrip; and in contrast, the reverent concentration of a hundred blue-shirted men with shaved heads sitting on the floor of the prison auditorium watching the same picture.



Japanese girls sing joyously at Hiroshima Girls' School.

The madonna-like face of the Jo Gakuin girl enacting Mary in a Christmas pageant comes back to me. The scrubbed faces of neighborhood children gathered in the gaily-decorated dining hall of our girls' dormitory for a Christmas party are a treasured memory. One of my students gave hours of her time to address my Japanese New Year cards as her "unwrapped Christmas present" after hearing a story which I told in English chapel about that Christmas custom.

And these are some of the sounds that I remember: the joyous strains of the "Hallelujah Chorus" at Jo Gakuin's fourth presentation of *The Messiah* with an augmented chorus from all the churches; the lusty voices of children singing their favorite carol, *Morobito* (Joy to the World), as they sat round the charcoal burners in the tiny home of one of our church families; and the sweet voices of young people singing the familiar carols under our windows at intervals all through the early morning hours of Christmas Day. I remember, too, the deep, joyous pealing of the great German bells at the new Catholic "Peace Cathedral" marking the midnight mass on Christmas Eve and the laughter and singing of missionaries gathered in our living room as they opened their presents after the wonderful Christmas feast we enjoyed together.

A Christmas Prayer

O God Our Father, who hast brought us again to the glad season when we commemorate the birth of thy Son Jesus Christ Our Lord, grant that his spirit may be born anew in our hearts this day and that we may joyfully welcome him to reign over us. Open our ears that we may hear again the angelic chorus of old; open our lips that we too may sing with uplifted hearts, Glory to God in the highest, and on earth peace, good will toward men. Amen.

—From the *Book of Worship, for Church and Home*

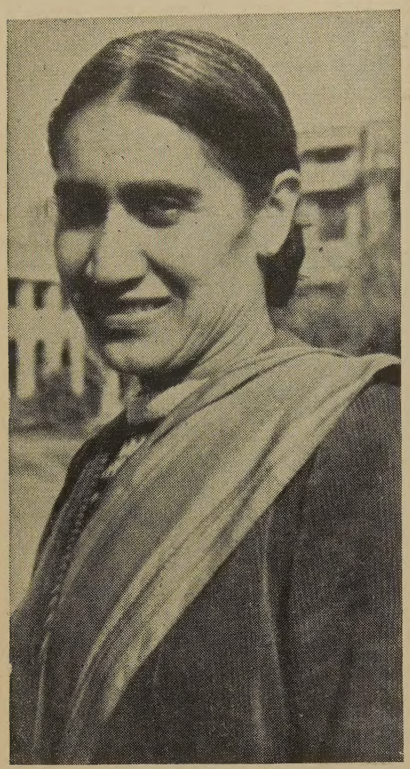
An Interview . . .

ON KINNAIRD COLLEGE FOR WOMEN

By CAROL HERB

Miss Margaret Robe, a three-year missionary in Pakistan, returned to her home in Athens, Ohio, in June. For over three years she taught physical education, Bible, and chemistry at Kinnaird College for Women in Lahore, Pakistan. She also headed the Student Christian Movement on the campus. In this interview with her friend Carol Herb she discusses her impressions.

Miss Robe is at present studying theology on a two-year scholarship at Yale Divinity School. She expects to enter Wesley Foundation work.



Miss Mangat Rai, President of Kinnaird College for Women, Lahore, Pakistan. In the background are the buildings of the college.

ACCORDING to Margaret Robe, Pakistanis are tolerant of missionaries for several reasons. One is that they have their own national problems to worry over, and that leaves them little time to be concerned about the influence of missionaries. Another is that many high officials are former students of missionary schools. Last, but not least, mission schools—and hospitals—rank as high as, and sometimes higher than, privately owned institutions.

Commenting upon the small percentage of Christians in Pakistan (she quotes only 2 per cent of the population), Miss Robe made some interesting observations. The spread of Christianity is hampered in many ways in this Muslim country. While it is true that missionaries and missions institutions are tolerated, conversion to Christianity is discouraged by the Muslims. If a woman decides to become a Christian she is locked up until she changes her mind. A man is disowned.

Miss Robe explained that the Islamic faith to which most of the students adhere is a faith where responsibility for one's acts is shifted to God and chance. God, to the Muslim, is a God of judgment, not a God of love. Man is a slave to God's will by which every smallest act in his life is foreordained. He gains God's approval through the observance of stated prayers and rites. If his good credit outweighs the evil he has done he will go to heaven. Their concept of heaven, however, is basically a man's paradise.

An important point which Miss Robe made in this connection is that the spread of Christianity in Pakistan is hampered by the lack of Christian leaders. Many of the Christian nationals moved to India when Pakistan became an independent nation. This is one reason that there is such an urgent need for missionaries in Pakistan.

Against this rather somber background Miss Robe paints a bright picture of Kinnaird College for Women and its contribution. Since its founding in 1913 as an addition to Lahore Christian High School it has fulfilled the desire of many girls for a college education. Now completely separate from the high school, it is supported by tuition, government grants, and gifts from missions. The mission gifts are mainly in the form of personnel. The Woman's Division of Christian Service is one of the seven sponsoring groups. The present head of the school is President Priobala Mangat Rai.

The student body is made up of about 100 girls from Punjab villages and 200 day students from Lahore. They range in age from fifteen to twenty years. A large proportion of the students are girls from wealthy Muslim families who are sent to Kinnaird because of its excellent reputation. Most of the Christian girls are from poorer village homes. Before coming to Kinnaird these girls attended schools which use British teaching methods and give instruction in the national language, *Urdu*. At Kinnaird, as at other colleges, the speaking of English is stressed. Kinnaird's faculty is composed of seventeen Christian resident instructors and seven additional teachers who live off campus.

In addition to the courses offered —a two-year fine arts course, two years of premedical work, and a bachelor of arts degree—each girl is required to enroll in a basic Bible class. She must also attend two chapel services a day.

"It seems to me," said Miss Robe, "that the main contributions of Kinnaird are first, that it enables Christian girls to become leaders and teachers in Christian communities and schools; and second, that it provides an opportunity for Muslim girls to receive a higher education and to be confronted with, and influenced by,

Pakistani students stop to chat at the entrance to Kinnaird.

Christianity. It encourages these young women to work for social progress and the emancipation of women in Pakistan."

Miss Robe, who has been the director, spoke highly of the Student Christian Movement at Kinnaird. She says it is very active and makes a genuine contribution to campus life. The main program of the group is one of study and Bible discussion. The group meets once a week for study and once a week for early morning prayer.

Miss Robe was deeply impressed by an experience she had apart from her teaching—a work camp she attended near Delhi, in India.

A group of Indian young people and short-term missionaries joined together to build a church. The project was under the supervision of an agricultural missionary of the area. Boys dug and mixed mud, and girls carried it in pans on their heads. Rains stopped the work when the building was only halfway finished. However, the local people were later inspired by this previous work to finish the church and build a school, a schoolmaster's house, and a pastor's house. The knowledge of the villagers' work was a rich reward for the young people who had started the project.

"If you want to be a missionary in Asia," says Margaret Robe, "you must have three basic things —Christian faith, a college education, and a specific skill."

PROJECTS IN PAKISTAN

Lahore

Lucie Harrison Girls' High School; Margaret Boss, Mary Winn, Evelyn Weaver (short-term)

Kinnaird College for Women; Elsie Reik, Helen Ferris, Ruth Wolfe

Kinnaird Teacher Training Center

Evangelistic Work; Anna Buyers, R.N.

Reawind Primary Boys' School

United Christian Hospital; Jean Bagnall, R.N.

Multan

Conference Health Work; Anna Buyers

Evangelistic Work and Village Schools

Stuntzabad School

Rural Health Work and Dispensary; Anna Buyers, R.N.

Sind-Baluchistan

Bright Road Day School

Karachi

Girls' High School; Constance Blackstock, Earline Hart, Wynell Jordan (short-term)

City Work; Constance Blackstock

Miss Robe poses with Kinnaird champion volleyball team.

EVALUATION and A FORWARD LOOK

By ALPHARETTA LEEPER

IT WAS NOT "just another meeting" to more than seventy-five young workers and adult leaders who gathered at National College for Christian Workers, in Kansas City, Missouri, in mid-July to evaluate the U.S.-2 program which has been sponsored by the Board of Missions since 1951. Neither was it simply an occasion for the renewal of friendships and the talking over of the joyous days of past training periods. Of course elements of each were present, since it was a meeting and since old friends met again to exchange experiences and catch up on recent happenings. But those busy days set apart on a quiet college campus were much more than that.

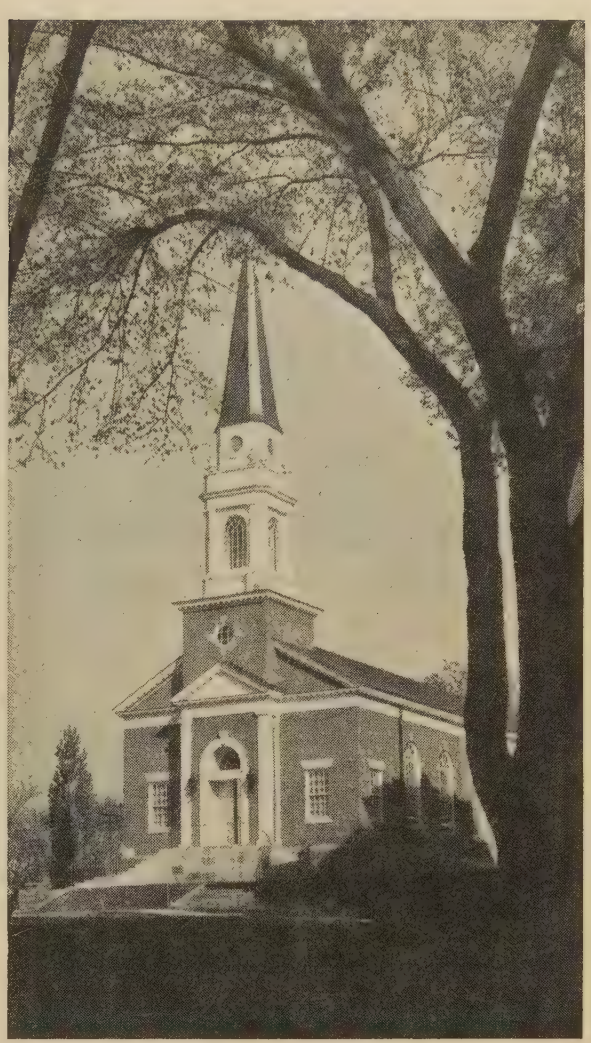
Since the first short-term missionaries returned from their assignments overseas, leaders have wished it were possible for them to come together as a group and look back over their experiences in an atmosphere of self-searching and complete objectivity. Although this has been done to a degree from time to time, no definite plan has been followed for either the short-term workers who have served overseas or for those who have worked here at home. Nevertheless, as each year has slipped by, the staff of the Department of Work in Home Fields has felt that something definite should be set up for the young workers who were still serving in the projects of the Woman's Division of Christian Service as a result of their participation in the U.S.-2 program. When the members of the Commission on Deaconess Work learned of the U.S.-2's who have applied for deaconess service within the church, they, too, became interested and requested the Woman's Division of Christian Service to arrange for an evaluation session for all currently employed persons who had served or were still serving as U.S.-2's.

These girls added charm and wisdom to the sessions. From left to right: Ohne Hicks, Bethlehem Center, Dallas, Texas; Mona McNutt, Bethlehem Center, Spartanburg, South Carolina; Betty Sue Harris, Bethlehem Center, Fort Worth, Texas; Stella Lowe, Jesse Bates Davis Neighborhood House, East St. Louis, Illinois; Amanda Pleasant, rural church and community work, Lexington, Virginia; Verna Mae Parker, rural church and community work, Cleveland, Tennessee; Jo Ann Richardson (seated on step), Centenary Methodist Institute, Nashville, Tennessee.

Approximately eighty-five workers were invited. Members of each of the five groups which have been sent out as short-term home missionaries attended. Others would have been present if summer programs had not demanded their presence on the job. There was full participation in the program by the staff of the Department of Work in Home Fields of the Woman's Division of Christian Service. The program was further enriched by the presence of several leaders who had served as instructors during the summers when these young workers had received their training as U.S.-2's.

The evaluation session included periods set aside for directed Bible study; hours when the group was broken into small units for the evaluation of the particular types of work in which they had been engaged; and time for general sessions when the philosophy of the Christian mission and other questions of general interest were given consideration. To say that one phase of the evaluation superseded another in importance would be difficult, for each person was there to find satisfying answers to his or her own problems and no two per-

ons had exactly the same needs. For some, the Bible study sessions were a reminder that they had not disciplined themselves sufficiently in the field of personal devotions. For others the small group sessions, during which they examined their personal problems and frustrations and evaluated them in the light of experiences which other members of the groups had known, brought real insights in relation to both themselves and their jobs. Still others were strengthened by the give and take in the general meetings where, together, they faced themselves; the nature and character of the training program; and the ways in which they had made use of the things they had learned. These general sessions also included some periods where representatives from each group (Educational Institutions, Urban Work, Town and Country Work, and Social Welfare and Medical Work) presented for the benefit of the whole group the experiences they had known, the values and insights they had gained, and the things they wished they might have received in preparation for their tasks.

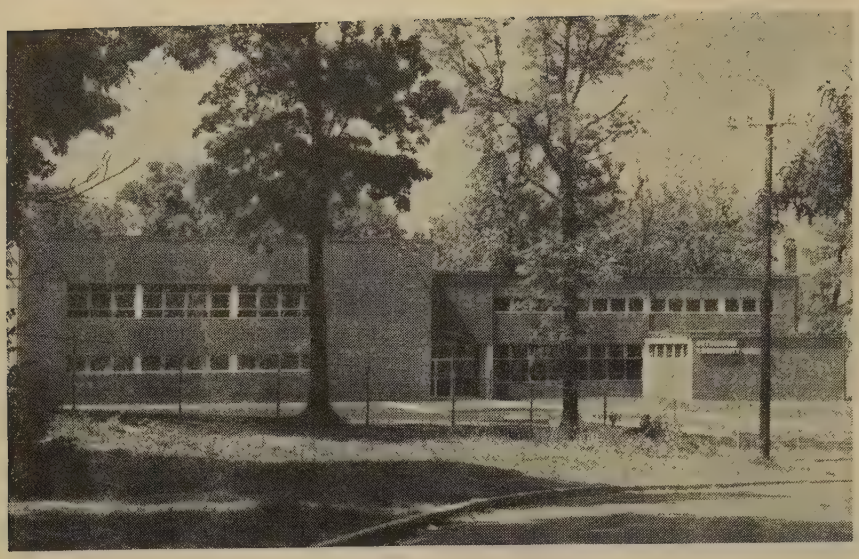


Twenty-eight young men and eighty young women are enrolled at National College for Christian Workers, Kansas City, Missouri. The Methodist Senate granted this growing institution the D classification for the quadrennium which means it is approved for ministerial training. Pictured here is the beautiful Anna E. Kresge chapel.

Remarks such as the following were heard during these panel discussions: "This evaluation session brings to light the help we would have gained had U.S.-2's from former years visited us and told us of their work."—"We certainly needed direction on how to make use of our leisure time and how to move out of our project to develop contacts and friendships with people beyond the neighborhood in which we serve."—"It didn't take long to learn that a rural worker is a 'jack-of-all-trades', even though she might have one skill which is of particular importance to her job." In light of the values gained during training, one person remarked, "Without the training period, I could have achieved almost nothing in my work. In fact, I don't know how people ever manage in their first jobs without some specific guidance such as we received." Another added, "I had always been led to believe that I could do absolutely nothing with my hands, but the craft classes during the training period created in me a confidence which has enabled me to make many things myself, as well as the know-how in teaching others. I'll be eternally grateful for this assistance." A surprising factor was added when one member of a panel stated that she wished there had been eight or ten weeks of training instead of six. There seemed to be an agreement at this point which gave an added sense of confidence to those who have been developing the program through the years.

The members of the group also looked back upon other phases of the training program. They expressed genuine appreciation for the visits made to projects of various kinds during the training. The home mission tour was of peculiar value since it enabled everyone to get a "look in" on projects similar to those in which they or some members of the group might soon be serving. It was suggested at this point that the map, *Trip With A Mission*, would be a helpful contribution to every person entering the U.S.-2 program. With this map to show the scope of the work the interest of a family might be so stimulated that they would arrange to take the candidate to the training center and visit other mission projects enroute. It could be a way of making missions the center of a family circle.

(*Continued on page 43*)



The new Bethlehem Community Center at Atlanta, Georgia.

Dedicated to Serve

By MARGARET YOUNG

The spacious new Bethlehem Community Center in Atlanta, Georgia, was dedicated on September 9, 1956. Mrs. H. B. Trimble, newly elected member of the Woman's Division of Christian Service, presented the building, and Bishop John Wesley Bowen participated in the dedicatory service. Miss Margaret Young of Scarritt College, Nashville, Tennessee, was one of the speakers.

THE dedication of this, our newest church-sponsored community center, recalls the beginning of the settlement and community-center movement. The first settlement, Toynbee Hall, was established in 1884 by an Episcopal rector, Samuel Barnett. It is true that the idea for such a center was born among the students of Oxford and Cambridge, but it was put into practice by the Church of England. This movement was so effective that people concerned for the welfare of others visited Toynbee Hall in London. Jane Addams, as a result of her visit, established Hull House.

This was not a church-related center, but in the Methodist Episcopal Church, South, there was a wealthy woman who felt that this service should be rendered by the church. So she and two other Methodist women went to London to study the work of Canon Barnett. These three women were Miss Belle H. Bennett, Miss Mable K. Howell, and Miss Mary Ora Durham. As a result of their report to the Home Department of the Methodist Episcopal Church, South, Wesley House in Nashville, Tennessee, was established a few years later.

The goal of the settlement house was to help anyone and everyone living near enough to use its facilities, not necessarily to gain members for the Methodist church. The staff was concerned that a church member of any denomination might be a better Christian in his own denomination because he had attended Wesley House. This goal set the pattern for all Methodist centers.

The first settlements were established to help people; to keep them off the streets; and, when needed, to give to them some of the essential material things of life. Today the emphasis is on helping people to help themselves—on helping each individual to recognize his own dignity and worth.

The programs differ in each center according to the economic, social, ethnic, and religious needs of the community in which it is located. In a community largely populated by the foreign born, a program is set up to help them adapt to their new country. An industrial area requires another type of program. Sections of the city where there is a large number of older people require a still different type of program. Therefore, the program of the center or settlement is like a chameleon, taking on the color of its surroundings. So your center has certain specific objectives:

To develop skill and attitudes for democratic living.
To broaden mental and spiritual horizons.
To strengthen family ties; and
To cultivate good will and brotherhood among all races, creeds, and nationalities.

How can these objectives be attained? This new building is a great achievement, but this beautiful gymnasium, lovely clubrooms, and the surroundings of lovely trees, in themselves, will have little effect on the personality of those who come to the center. The workers and the staff members—their lives, influence, imagination and dedication—will be the effective forces in reaching these goals. They are the ones who will guide those who come here in learning to take responsibility for their own actions and to share responsibility for the actions of others.

Frequently, in a church-sponsored center as well as in secular centers, there will be mass activities. On these occasions the worker has an opportunity to study the individual in group relationships. There will be small groups where the members will recognize the needs of all as mutual needs. Here they learn to give and take; to share the good and take responsibility for the best or worst results that come from the decisions they make. Here they also learn to appreciate and respect others; and to recognize their own self-worth.

Christmas decorations at Wesley Community House, Louisville, Kentucky.

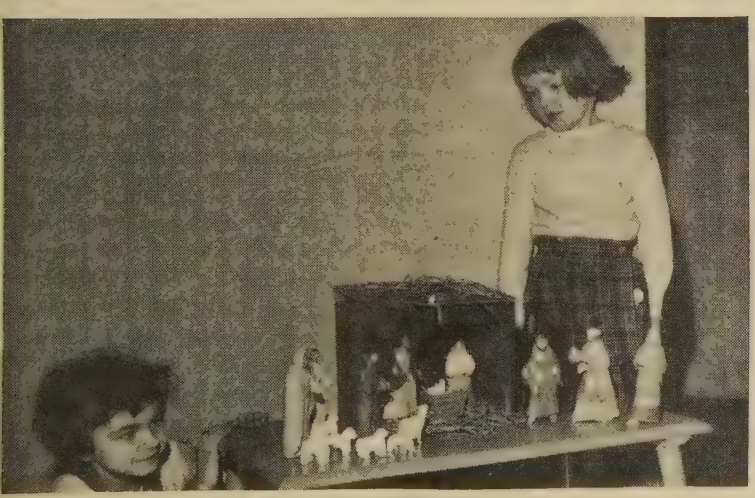
Many people do not understand the function of the church-sponsored center. They feel that we are not meeting the responsibility as a church. Frequently visitors have asked, "Is this a school, and if so, where do the pupils live?" The answer is, "This is not a school." Yet it is a place where education takes place. People learn how to do many things well. Most of all they learn how to live together as members of a good society.

Others ask, "Is this a home for children?" The answer is, "No, this is not a home for children." Yet one of the main objectives of the church-sponsored center is to help people recognize the values of the Christian home, the strengthening of home ties, and the love and respect which the members of a family share one with another.

Still others ask, "Is this a church?" The answer is "No," but spiritual values are shared by staff and members. Religious values are ever-present, and a chance to practice them is offered as the members work, play, and plan together. Over all and through all the worker shares with the community his concept of God the Father, the Creator and Sustainer of this our universe.

What justification has the church for supporting such a center? Churches must keep alive in their own congregations a social awareness that will instill in the members the consciousness not only that they are their brother's keeper, but also that they are their brother's brother. They must serve as the good Samaritan served—giving help when it is needed and working together for common goals to break down barriers of misunderstanding and ill will. Man can seek God and know His goodness only when he has developed a spiritual insight that makes him appreciative of others.

Nativity figures carved from balsa wood by patients at Seward Sanatorium, Bartlett, Alaska.



This Christmas scene is a real community project beside a U.S. highway.

Let's Have a Committee

By DORCAS HALL and MAUDE WHITE HARDIE

EVERYBODY who reads this has undoubtedly served on countless committees. One representative woman, active in her community and her denomination, found upon counting that she belonged to thirty-two at that moment. We commend her zeal, but extend sympathy to the projects thus dealt with, receiving an average each of one thirty-second of her available time!

When conducting business in a large group, we regard the committee as a time-saving solution. It is this and far more, if rightly constituted and conducted. Specialists [1] in the field of group activity can help us at this point, in ways of which we have not yet, perhaps, been aware.

There are two main types of committees—standing and special. The standing committees of the Woman's Society of Christian Service are specified in the Bylaws, Article 4. They are called "standing" because their existence and operation are continuous. Special committees are those set up to do a specific job for the group, and it is of these that we are thinking chiefly here.

While the president usually appoints a committee, it may also help if suggestions are made by the group, provided the group is guided in its thinking to consider the special qualifications needed. Members of a committee should be those who know the subject and have a contribution to make; a committee is not for those who only sit, listen, and learn. They should be persons ready to serve, without persuasion: and willing to give the necessary time to do a good job. They should be persons who know how to think in a group: willing to express themselves briefly; and to be open-minded toward the views of others.

In *New Ways to Better Meetings* [2] the authors describe humorously certain problem-member types in the average group. It is easy to pin labels on our fellow workers, but it is more constructive to look at our own behavior, in a meeting. Here are a few of the authors' types adapted to our own situation. Do you recognize yourself?

THE EAGER BEAVER, *or* EXPLORER: Finds every new idea exciting, whether she knows anything about it or not; which does not discourage her promoting it volubly.

THE TALKER (member of a large family!): Feels the urge to speak on every topic presented.

THE SUPERIOR BEING: Looks down her nose at the whole affair. Noncommittal, nonparticipating.

THE DOUBTING THOMAS: Doesn't think it can possibly work. Is sure "they" won't like it.

THE WISECRACKER: Feels called to introduce humor and the light touch—never mind whether it fits.

THE DOMINATOR: Ten minutes of a meeting are enough for this one to get into action. Monopolizes discussion. Dictates.

THE MANIPULATOR: Starts little cliques or subgroups by flattery or innuendo. "I thought you had a very special point there—they should have listened to you."

THE BELITTLER: Criticizes or ignores others. Ready with the acid touch.

ALWAYS VULNERABLE: Interprets every disagreement as a personal attack. Wastes time, defending herself and explaining: "That's exactly what I meant, when I said . . ."

THE BLOCKER: The mule. Doesn't give reasons: thinks her one solution is best and won't give it up.

THE DISTRACTOR: Refuses to get down to business. Cuts in with inconsequentials. Leads the group off subject. Whispers to member on left or right.

Does any of it sound familiar?

A Good Committee

"A good committee meeting is a well-planned experience which has good leadership." [3] It needs the following:

A convenient time and place.

A clear statement of the job in hand.

An agenda and any necessary resource material.

A secretary.

A clear understanding of when and to whom the report of the committee is to be made.

If more than one session is needed, agreement at the close of the first meeting concerning what has been covered, and what the next steps are.

The authors of *How to Work With Groups* [3] close their treatment of the committee with the following words, which indicate the importance of committee work, rightly done, beyond the general conception of a committee's function:

"Although no one would deny that there are problems in committee work it is equally true that a good committee process is highly rewarding to the individual members and to the organization as a whole. If we really believe in the democratic process which automatically excludes one-person rule and one-person decision making, then we must invest heavily in the small committee because it is the only alternative we have to one-person control." [4]

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[1] *How To Work With Groups*, Audrey and Harleigh Trecker, copyright 1952 by Whiteside, Inc.; quotes by permission of Whiteside, Inc.

[2] *New Ways To Better Meetings*, Bert and Frances Strauss, The Viking Press, New York, 1952.

[3] *How To Work With Groups*, page 91.

[4] *How To Work With Groups*, page 94.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS, *Executive Secretary*

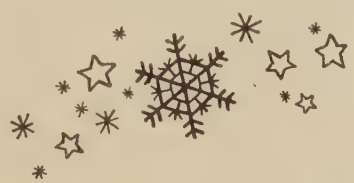
Dear Friends:

At this Christmas season "Understanding Our World in the Spirit of Christ" seems more urgent than ever. Two thousand years ago the Babe of Bethlehem was heralded with the eternal cry from the hearts of all men of all ages—"Peace on earth, good will to men." Like the Wise Men of old "we have seen His Star in the East," but we have seen it dimly and followed from afar! God grant that this Christmas season may strengthen our faith, clear our vision, and renew our courage as we seek unflinchingly to relate the eternal principles of Jesus Christ to our local communities and to our world.

In this spirit and for this purpose the messages and reports on these pages are brought to you. During the past year our Team on World Understanding lived and worked among us and blessed our lives. Their greetings and love are recorded here for all of us at this blessed season. Thousands of Methodist women across the church have shared in the initial Workshops on World Understanding. These pages bring a brief story of these beginnings and a challenge to every local woman to accept her responsibility to work through all the means at hand to build a good world.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS



Christmas Greetings

TO MY FRIENDS IN THE U.S.A.:

Violeta Cavallero

When you get this greeting I shall be back in my own country, Uruguay. What a glorious experience of growth, understanding, and fellowship this has been!

In so many, many ways, the Spirit of the Lord has moved among us as the reality of His promise. It is He who has been guiding our work, meeting our needs, and challenging us "to bear in all life the fruits of the Spirit of Christ." Words will never say what I have received out of this year's experience as a member of the World Understanding Team!

"And there came a woman"—this is a phrase from the Gospels and I have seen it come alive! I have seen that woman coming—to learn, to grow, to share the Christian concern for a better day. Because women came to the workshops and meetings, all over this country, we hope that in returning to their local communities, churches, and homes, they went with a deeper understanding of "the things that make for peace" in our world today.

As my heart and mind are now filled with the idea of returning home, I remember that there are two striking times in which the idea of *return* is used in the Nativity story. "The shepherds returned glorifying and praising God . . ." (Luke 2:20), and the Wise Men, after seeing Christ, ". . . departed to their own country by *another way*." (Matthew 2:12). At this wonderful Christmas season, let *us* return to our daily tasks, glorifying and praising God, and let us not forget that we cannot walk the old road again, after seeing Him. Let us also, as the Wise Men, return "another way" in His power, His grace, and for His glory forever!

With my gratitude for this wonderful fellowship of service and growth, I am yours, in Christ,

Violeta Cavallero

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GREETINGS TO ALL MY FRIENDS ALL ACROSS THE UNITED STATES:

Eva I. Shipstone

This Christmas season my thoughts turn to you again, wishing that I could send a personal note of greetings to each one of you. The message I wish to share is as old as the birth of Jesus and as new as our Workshops on World Understanding. Let us ponder over it to rediscover its significance for our Christian concern and sharing.

"Glory to God in the highest,
On earth peace;
Good will among men."

What more do we want? Does this not sum up for us what we have been striving to achieve through our workshops? But let us remember that these workshops only point again to a new way of life for men and a new world for all. We have yet to grow in stature, and in wisdom, and in the practice of our Christian ideals so that the real meaning of brotherhood may be realized in our relationships. As we celebrate the birth of our Lord in this new quadrennium may we be infused with the Spirit of Christ for all of life so that we may seek together a better world for all.

Eva I. Shipstone, India

★ ★ ★

HEARTY GREETINGS at this blessed season to my friends in the U.S.A.

Mrs. Kiyo Tanaka

Not a single day passes without my deep sense of gratitude for the wonderful opportunities I had during the past year. The names of the places we visited, the faces of the people we came to know, and the experiences we went through constantly come back to my mind to enrich my daily life.

As we celebrate the birth of the Prince of Peace I want to pledge for myself a firmer determination to work more for a better understanding among the nations and individuals in order to bring about peace in the world in which we live. But how difficult it is! As Karl Mennenger says, "Destructiveness is within us all, not just in Communists." I covet more love within my own heart because as this world-famous psychiatrist says, "The hope of the world is really love, not nuclear weapons."

Be sure to look for me in Nagoya whenever you come to Japan, and let me have the chance of repaying even a little bit of your wonderful hospitality.

Sincerely yours,

Kiyo Tanaka, Japan

★ ★ ★

DEAR FRIENDS:

Miss Louise Robinson

What a wonderful experience we have had during the past months traveling with the International Team, covering 30,000 miles! We shall never forget the many courtesies extended to us everywhere—flowers and fruit, beautiful drives along magnificent highways, around cities of the south, the north, the east, and the great west—and always to the highest point of the city. However, the real high point of the journey has been the experience of working with women courageously facing the inequalities and injustices in their communities, in their country, and in the world, and trying to find ways of bringing peace and well-being and freedom to all men.

As we approach the blessed Christmas season we are reminded that the burden of the Christmas song was "peace on earth, good will to men" and so we pray that the women who attended the workshops and many more whom they have touched will not think of these workshops as pleasant interludes, not even as inspirational interludes, but rather as the beginning or continuing of a concerted effort to live courageously—even dangerously—"to bring to bear on all of life the spirit and teachings of Jesus Christ."

Louise Robinson

The First Year of World Understanding Workshops

TO MANY thousands of Methodist women, the term *world understanding* has come to have a very special significance through the World Understanding Workshops, which are one of the most important activities of the Department of Christian Social Relations. During the next four years, this term should take on this same significance for many thousands more as the Workshops on World Understanding become a part of the program of local Societies and the churches and communities in which they function.

The year began when Miss Eva Shipstone's boat and Miss Violeta Cavallero's plane brought them into New York City shortly before a Japanese liner brought Mrs. Kiyo Tanaka into the harbor at Seattle, and ended as the team finished their last summer schools. It was a year of unforgettable experiences for many American women, and a year that is just the beginning of a new task. For many to whom it is still only a phrase seen on the pages of THE METHODIST WOMAN and elsewhere, a review of these experiences is in order.

Those who have kept abreast of the world situation have been increasingly aware of the realities of the shrinking world, and of the fact that our local community problems are now important in the world context, just as those things which happen across the world are important to every community in the United States. The challenge has been to find ways of making these facts real to people in every part of the country. In an experimental effort to meet this need, the Woman's Division in January, 1955, authorized a new program. In cooperation with the Department of Work in Foreign Fields, the Department of Christian Social Relations brought a team of three

women from different parts of the world to live and work with women in the United States for one year in an effort to explore together the problems that face the world and our relation as Christian women of different countries to those problems. This team included Miss Violeta Cavallero from Uruguay, Miss Eva I. Shipstone from India, and Mrs. Kiyo Tanaka from Japan.

The experiment began with an initial training workshop held in New York City, October 10-18, 1955, attended by forty women—four from each of ten regions into which the United States had been divided on the basis of similar problems and geographical accessibility. During the New York workshop, plans were made by these representatives for regional workshops—one in each of the ten regions as follows: Fresno, California; Missoula, Montana; McCook, Nebraska; Dallas, Texas; Atlanta, Georgia; Washington, District of Columbia; Williamsport, Pennsylvania; Springfield, Massachusetts; Indianapolis, Indiana; and Minneapolis, Minnesota. At the regional workshops, plans were made for approximately ten subregional workshops in *each* region. The international team, with their coordinator, Miss Louise Robinson, attended all the regional, and as many subregional workshops as it was possible to fit into their schedule. They participated in a total of forty-six workshops.

How did the year's experience seem to the team? This is what they said as they evaluated it at the end of the period:

> In traveling across the country, going to California and back and to the Northwest and back and through the Dakotas, great vistas were opened along the way. These were expansive experiences. This, to say the least, is what the project has done for me—raised my sights, widened my horizons and expanded my "self." I shall never be the same again! And for this unforgettable year of my life, I wish to express my gratitude to the Woman's Division for the generosity with which they sponsored the project and for including me as one of the team for such privileged sharing.

The project on World Understanding was a new venture in Methodism. While there has been international exchange of travelers and students for many years, to bring a team of three women from overseas to devote a year to the promotion of world understanding was a new technique. This had several valuable implications. The very fact that these women were from other countries gave them a hearing and acceptance all across the United States. They spoke the truth in love and with understanding, not in criticism, which helped them to point up several problems that the church in this country must face and work on. They were able to place local and national problems in world context, thereby placing graver responsibility on the local church to grapple with the problems that confront it.

The fact that three women from other countries went out not to make "missionary talks" in the old sense, but rather to sit down around a table to talk over common problems—for some women at least, expanded their points of view and, at the same time, reduced the size of the world! This experience brought greater understanding of the fact that most community problems as well as problems of the home and family have much in common with the problems of the world.

These are the reactions of the team. What did the women who attended the workshops think about the experience? As this report is written, evaluation questionnaires from members of planning committees for ten regional and ninety-one subregional workshops are in hand to tell the story. These meetings, as reported, were attended by 9,634 women. In addition, hundreds of others, often both men and women, had an opportunity to hear the team in open meetings. One open meeting was held in connection with seven of the regional and most of the subregional workshops attended by the team. Programs and informal evaluations have been received from nineteen sub-subregional workshops. Four subregionals have sent in complete plans for follow-up in their areas. The story they tell is fascinating. Here are a few of the high lights:

The ten regionals were all delegated meetings. The average length was three days. In all cases these were interracial, except where there were no significant number of Central Jurisdiction churches in the region. It was felt by the team, and by some of the committee members who reported, that these workshops might well have introduced some representatives of minority groups. Others felt that this could not have been done without stretching a point and making an artificial situation.

There is no question but that the thinking would have been helped if members of minority groups resident in the region could have been integrated into the group to contribute points of view which were not always apparent to the majority group. In all but one instance, there were resource people present who did represent minority groups. In this connection, it is useful to note that of the twenty-seven questionnaires returned by members of the regional planning committees, nine expressly noted, as one of their important observations about the workshop, the fact that one of the values was finding out what excellent leadership was available from minority groups.

These two quotations written from workshops held in areas where interracial cooperation is still difficult, illustrate this: "A first experience of interracial work showed the possibilities and qualifications

of all—not previously accepted as a fact."

"We had not had an opportunity before to discover the potential leadership in some of our conferences. Never have we worked as directly with the Central Jurisdiction. It was most rewarding."

In the regions where interracial workshops were held, there was uniformity of comment to the effect that the breaking down of these barriers had been one of the most important things which had been done. All of them indicated that eventually people came to feel that the interracial plan of the workshop was wise and workable. In commenting on this, one leader says, "One could sense the feeling of relief as the idea that 'our problems are world problems' was stressed and accepted by the group. Some way 'our problems' became better understood within the frame of the whole world."

Referring to the experience of interracial living at one of the workshops, a leader says, "Most experiences that we had at the workshop were significant, but I think living and working together was the most significant." Another says the most significant thing she discovered was the ease of working across jurisdiction lines. These quotes come from workshops covering a number of conferences where segregation exists:

"It was enthusiastically received, even by those who came with some reluctance or who feared difficulty in the follow-up at subregional levels."

"This was the first Methodist interracial meeting in our state and as far as we know, the first of any single denomination."

"It was important that Christian white women eat with Christian Negro women at a time when the South faced a crisis in race relations."

A sense of what made these workshops different made one woman say, "It was a doing-*with* process, not a planning first and an invitation to share coming later."

Commenting on an interracial workshop in a region where such cooperation is only moderately difficult, one woman wrote, "I think the workshop hastened the breakdown of patterns that had not been broken down before in certain of our regions."

The most outstanding characteristic of all group reactions is a discovery of what is most necessary in order to bring the two groups together. These words sum it up: "Now that they had a part in the planning, they came and felt a part of the workshop."

The statements of important things achieved by the workshops, both regional and subregional, fall into five categories in the order of frequency of mention: (1) improving race relations, (2) seeing the work of the Woman's Society as a whole, (3) appreciation of the challenge of missions, (4) seeing local problems and needs, and (5) combating isolationism.

Sixty-three of the replies expressed the belief that these workshops helped us to see our work as a whole. Forty-seven reports made some reference to the increased vision of the importance of missions that came out of the workshop, and forty-four made specific reference to the fact that local problems and their importance to the achievement of world peace and to the missionary enterprise had been made clear by the workshops. Nineteen indicated that they had learned how to use resources available in the local community to shed light on local problems. Twenty reports showed good evidence that isolationism had been somewhat shaken by the impact of the workshops. Such references as, "several have remarked that they now read the editorials on foreign policy," were particularly characteristic of one region.

Two "saturation" workshops were held as special experiments. One was in Menomonie, Wisconsin, and one was in Roseburg, Oregon. The purpose of these two workshops was to determine whether, in a period of four or five days, it would be possible to make sufficient impact upon the whole community to result in significant change of opinion or broadening of horizons. It was estimated that 2,000 people in Menomonie and 1,500 in Roseburg heard at least one member of the team. The conclusion reached was that this was a fertile field for further exploration.

We have learned from this experiment that a team from abroad proves a drawing card which will bring people from distances and make them give up other things for the meetings. It is attractive enough so that "breaking patterns" seems a small venture to undertake in comparison to the great loss of not hearing the team. Literally, several hundred Methodist women stepped into an interracial experience this year which they probably would have avoided except for the fact that they wanted to see and hear the team. In almost all cases, the experiences proved to be a pleasant one and will be repeated.

It also seems that we accept discussion of our problems better from skillful, sympathetic people from abroad than one would have believed possible—perhaps better than from a fellow citizen because of a certain feeling of impersonality. It is apparent that we do not realize the depths of our ignorance about the rest of the world and even about our own problems, but that, once alerted, women have an immense capacity for going to work on these things.

We must now determine on the basis of these observations what steps must be taken in order to forward a program of better understanding of our local communities and of the world that will "seek to make real and effective the teachings of Jesus as applied to individual, group, racial, and world relationships." This challenge and responsibility now belong to the local woman in the local church in full recognition of the fact that all action is local.

The Challenge of Recruitment

By MRS. S. D. BANKSTON
Vice-President of Central Jurisdiction

A service of worship based on the need for missionaries in the Department of Work in Foreign Fields appeared on page 11 of the November, 1954, issue of THE METHODIST WOMAN. This could be adapted to include personnel needs in the Department of Work in Home Fields. See pages 72-74 of the *Sixteenth Annual Report*[3] as one source for material, and the April, 1956, issue of WORLD OUTLOOK, page 11.

Circle programs are not dated. This program may be adapted and scheduled for any month.

HYMN: "Long Years Ago" (*The Methodist Hymnal,* No. 99).

LEADER (*reads the words of the second stanza*): These words make a good introduction to our theme for today—The Challenge of Recruitment. While millions of people do know the Christ, millions more have not yet heard His message, and we have a responsibility at that point. Let us keep this thought in mind as we listen to the reading of the Scripture verses.

SCRIPTURE: Romans 10:1-15.

LEADER (*displays the goal chart and reads the fourth goal*): To confront the local church with the challenge of recruitment for missionary and deaconess service.

To achieve this goal, three general suggestions are made:

Cooperating through every channel of missionary education.

Alerting young people to the needs of the world.

Creating an awareness of the diversity of opportunities in missionary service.

How can this be done in our church? First let us get a background and then we shall try to find the answers by thinking together in a new type of group discussion called "Circular Response."[1]

SPEAKER: (Presentation based on articles which appeared in the April 1955 issue: "Philosophy of Recruitment," page 4; "The Quality of Witness Needed," page 5; "Missionary Personnel Recruitment," page 40; plus the two free leaflets, *You Can Be There,*[2] one for home work and one for foreign work.)

CIRCULAR RESPONSE: For this discussion, chairs are arranged in a circle. The leader proposes the question and the discussion begins with the woman on her right. She expresses her views, then the woman on her right has the opportunity to speak and so on until the discussion has gone around the circle. No one may speak a second time until her turn comes again.

If there is time, discuss the three suggestions in relation to your own church program.

1. What are the channels of missionary education? (See page 24 of this issue.)

2. How can we alert young people to the needs of the world? There are no easy answers, but it helps to be well acquainted with the youth of the church and their interests. Suggest reading material. Have missionary speakers. Use visual aids, especially the film, "Reply to Reality." And remember that often the parents are the ones who must be won. (See also Fellowship Brunch, page 19, March 1955 issue.)

3. How can we create an awareness of the diversity of opportunities in missionary service? Good resource material will be found in the *Sixteenth Annual Report*[3]; WORLD OUTLOOK, July 1956, pp. 32-33; THE METHODIST WOMAN, May 1956, pp. 26-27; November 1956, pp. 22-23. Some of the pictures would make good posters for publicity as well as resource material.

SUMMARY OF FINDINGS: This should be done by an alert member, previously appointed, who is able to summarize the discussions and, if necessary, add some points of her own.

HYMN: "We Thank Thee, Lord" (*The Methodist Hymnal,* No. 458).

PRAYER: Our Father, stir our hearts that by our prayers, our gifts, our service we may have a part in the spreading of Thy message throughout all the world. May we help to find and challenge young people for the great work that needs to be done in Thy name: through Jesus Christ our Lord. Amen.

QUIZ

1. State main contributions of Kinnaird College.

2. Explain function of a church-sponsored settlement house.

3. Identify Mrs. Harold Baker and H. F. Brandt, Mary Floyd, Doris Hartman.

4. Explain a D classification.

5. What is the Central Committee? Explain significance of its meeting place.

6. Give one meaning of word *commit.*

7. Missionary leadership springs from . . . Where?

8. Memo concerning THE METHODIST WOMAN.

9. Suggestions for a winter vacation.

10. What is the material for additional sessions?

Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] *New Hope for Audiences.* Price 40 cents.

[2] *You Can Be There* (Home and Foreign).

[3] *Sixteenth Annual Report.* Price 60 cents.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

At the season of the birthday of Jesus, may you see in the Wesleyan Service Guild emblem the manger that came before the cross, the star that preceded the torch, and the worshipers who have grown to such a great throng that they now have a flag to symbolize their belief.

May love akin to that of the Father who gave His son fill your hearts and give you deep joy.

Louise Nichols, *field worker*
Ida Shaw, *office secretary*
Lillian Johnson, *secretary of the Wesleyan Service Guild*

New Standing Committee Members

At the quadrennial organization meeting at Lake Junaluska, in September, six new Woman's Division members, one from each jurisdiction, were elected to serve on the standing Committee of the Wesleyan Service Guild. They are:

Mrs. L. F. Hemenway (NE), 703 Grandview Avenue, New Castle, Pennsylvania.

Mrs. John Hoyle, Jr. (SE), 1505 Glenwood Avenue, Greensboro, North Carolina.

Mrs. E. J. Badgett (C), 631 Baronne Street, New Orleans, Louisiana.

Mrs. Harold M. Baker (NC), 3433 Secor Road, Toledo 6, Ohio.

Mrs. Glenn E. Laskey (SC), 710 N. Vienna Street, Ruston, Louisiana.

Mrs. B. F. Russell (W), 410 S. Thurmond Street, Sheridan, Wyoming.

These women, whose pictures appeared in the October issue of THE METHODIST WOMAN, are all able leaders, and are extremely interested in the Wesleyan Service Guild. As officers of the Woman's Society of Christian Service, they have promoted the Guild and have taken part in its program and work. We welcome them in the same spirit in which they have pledged themselves to support the purpose and goals of the Guild.

Other members of the committee are the six jurisdiction secretaries and six Guild members-at-large:

Miss Ruby Mae Hope, secretary of Promotion.

Dr. Louise Branscomb, chairman of the Committee on Missionary Education.

Miss Ruth Foy, chairman of Committee on Christian Social Relations.

Mrs. Martha M. Harvey, chairman of Committee on Spiritual Life.

Mrs. Paul Kitzmiller, chairman of Committee on Supply Work.

Mrs. Juanita Hill, chairman of Committee on Status of Women.

For the first time under the new bylaws, the chairman of the standing Committee of the Wesleyan Service Guild was chosen by the Woman's Division of Christian Service rather than by the standing Committee of the Wesleyan Service Guild. This plan seemed wise, in view of the fact that the Guild chairman is thus chosen at the same time and in the same manner as the chairman of other standing committees of the Woman's Division. Indeed, it worked out very well, since the chairman, who was chosen with great care and concern, is one with whom the Guild will be very happy. She is Mrs. Harold M. Baker of Toledo, Ohio. As a former district and conference president of the Woman's Society of Christian Service she has had much experience with the Wesleyan Service Guild.

Charter of Racial Policies
Ratified by the
Wesleyan Service Guild
of
Memphis Conference
August 12, 1956

Mrs. Harold M. Baker
Toledo, Ohio

The Wesleyan Service Guild is greatly indebted to the Woman's Division members who served so diligently on the standing committee last quadrennium. We greet Mrs. George Dismukes, the former chairman of the committee who has loved the Wesleyan Service Guild, and has worked in it ever since unification. We know she will always be a part of the Guild, for the Guild is truly a part of her. We also wish to thank the other outgoing members of the committee, Mrs. T. Otto Nall, Mrs. William T. Anderson, Mrs. C. P. Hardin, Mrs. J. Ernest Wilkins, and Mrs. S. W. Stiver, for all they have done for the Guild.

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

What I Should Know About
EPIPHANY

Thoughts of a Local Woman's Society Member

EPIPHANY is a rather new term to me. I had heard it occasionally, but paid no particular attention until the Woman's Society of Christian Service began observing it as a day on which to recognize new members received into the Society. I felt that there were certain facts I should know to understand the significance of this observance.

First, I should know the date—January 6. In the Christian tradition this day, twelve days after the Shepherds' visit, has been fixed as the time to commemorate the visit of the Wise Men to the Christ child. I should know that the story of the Wise Men's visit is found in the second chapter of Matthew, and is not told in any of the other Gospels.

I should know also that there are certain hymns in our Methodist hymnal which are related to Epiphany. They are listed under "Epiphany" in the topical index on page 669: "Joy to the World," "As With Gladness Men of Old," "The Kings of the East Are Riding," "We Three Kings of Orient Are," "Brightest and Best." Hitherto I have thought of Christmas carols in general, not distinguishing between those about the Wise Men and those about the Shepherds.

In literature, most of us know or have heard of "The Story of the Other Wise Man," by Henry van Dyke. I am going to read it again.

The reason the Woman's Society of Christian Service emphasizes Epiphany is because of the gift-bearing element. The gifts of the Magi were material gifts, but they were of far more importance as symbols brought in recognition of a royal birth. Since there is no gift so great as dedicated human personality, it seems appropriate at this season to recognize those women whose lives have recently enriched the membership of the Woman's Society, spiritually and materially; and also to honor those who have been instrumental in bringing them in as new members.

Different Societies do this differently, I know. Some have an extra service on the day of Epiphany. Others combine the observance with their regular meeting. Still others—and this seems good in any case—suggest that each member observe the day for herself, with some time spent in reading or meditation.

In addition to whatever my Society plans, I expect to observe Epiphany personally. This year January 6 will fall on a Sunday, so doubtless there will be recognition of it in the church service and church school. For myself, I am going to plan beforehand something like this:

I will think first of someone whom I might bring into a richer, fuller life through membership in the Woman's Society of Christian Service. My new neighbor, Mrs. X, has not been attending church anywhere because there is no church of her denomination in our town. I will invite her to go to church with me on Epiphany, and see that she meets people and is made to feel at home. The Committee on Membership of the Society will not fail at this point. She can feel a real joy in uniting with a group where her gift of personality will enrich the whole.

Before our January meeting of the Woman's Society, I will think over the women who joined the Society during this last year or so, and check to see whether they seem active and happy in the fellowship. If some member has not been attending lately I will call her up for a brief, friendly greeting. Sometimes we neglect these fairly recent comers in putting so much emphasis on the brand-new ones. I will ask her to give a special word of welcome to Mrs. X on January 6; she will remember how it feels!

On the day itself, in personal meditation, I will think about the gifts that the Wise Men brought, and translate them into terms of my own living and giving. There was gold: obviously suggestive of material means, touched with an aura of beauty. I want to keep my giving like that and never let it lapse into a mechanical routine.

There was frankincense. That is my worship—private devotions and reverent participation at church services.

> "May love's incense rise,
> Sweeter than sacrifice,
> Dear Lord, to Thee." [1]

And there was myrrh. There is something sobering about the gift of myrrh, yet beautiful too. We are told it was used for embalming—thus, for preserving and perpetuating. I will let it stand for the unobtrusive service I can keep rendering to help perpetuate and preserve the highest Christian values.

Gold, frankincense, myrrh. My gifts, my prayers, my service.

I will try to bring them all: not only on Epiphany, but every day that follows.

[1] Edwin P. Parker. Hymn No. 464, *The Methodist Hymnal.*

Time For a *Check-Up*

THE midyear mark is a good time to check up on progress. We are now half-way into the first year of the new quadrennium and every local Society has presumably received its copy of the *Record and Report Book*. On the reverse side of the blank for the annual report of the secretary of Promotion will be found a Check Sheet of Progress for the local Woman's Society of Christian Service. The same Check Sheet is on page 30 of the July-August, 1956, issue of THE METHODIST WOMAN. So every Society has at least one copy of the Check Sheet, and the majority have more than one.

What use should be made of these?

Before offering suggestions, an interpretation of the Check Sheet may help. There are five main headings for consideration. Thus, it is clear that these do not tie in point for point with the quadrennial goals, which number seven. Instead, the goals have been considered from the viewpoint of their general content, and blended together to make five areas for checking.

The Check Sheet, as its name indicates, is primarily for the benefit of the individual Society. It is not for use as a report.

The various areas for checking are ideals toward which we strive—ways in which we grow. They are not statistical. They are ongoing, and should be continuous for the entire four years, since there are no limits to spiritual and mental growth.

Now, how to use the Check Sheet:

The executive committee of the local Society might be a good place to begin. Every officer, secretary, and chairman will find repeated opportunity to scrutinize the field of her own responsibility, viewed in the light of these areas. Take ***commitment,*** for example. The secretary of Spiritual Life is greatly concerned as to whether the answer is honestly *Yes* or *No* for each of the three points. But she is not the only one; the secretary of Christian Social Relations has opportunity here to measure the progress made in church and community action. So, too, has the secretary of Status of Women.

How about the Society responding "with joy" to requests to serve and give? The chairman of Local Church Activities knows about this! The treasurer —and the president—do, too, and all the others! The Check Sheet, like the goals, is not intended to be compartmentalized: the advance of the work of the Society depends on all. There is no rule-of-thumb measure for the genuineness and depth of commitment, group or personal; but sincere introspection will be revealing.

The carrying of ***responsibility*** is more tangible. Without unduly emphasizing numbers, it will nevertheless be enlightening to see (without getting personal and judging other people!) how many women of the Society have thoughtfully indicated their intention of being Christian stewards of their prayer, their service, and their material means. Also how many are serving in the church school in one capacity or another? On the commissions of the church? In the choir? In other organizations? In community activities which in one way or another contribute to Christian progress? A Society as a group should obviously be better informed if increasingly more information about the work is interestingly and intelligently presented to its members. Subscription list figures are by no means the whole answer, but they are a useful gauge as to extent to which such information is being made available. Wide use of the *Program Book* as the basis for the monthly program should certainly result in a more aware membership.

Interpretation is necessary at various points, if there is to be clear understanding of the organization's work and purpose. Through these four years ahead, the educational institutions of the Woman's Division should become much better known to us. They should become places and people, not mere names listed in the Annual Report. Not only should we come to know the names and locations, the general age and background of children and youth served, but also to see the kindergarten, school, or college as a part of the landscape in which it functions.

These are no days for isolationism or withdrawn living. None of us can know all there is to know, of course, about these institutions; perhaps we may know only a little about several or much about a few. But let us be accurate in what we *do* know, and see the institution as a group of growing human personalities to whom the climate for growth is essential; and who in their turn further the growth of the social order of which they are a part. Whether it be little children learning to live and play together, or young womanhood in training for Christian leadership at home or abroad, none of it stands alone. The world *is* our parish, and the sooner it becomes a familiar one to us, the happier and more effective will be our service in it. Those young people who go forth as missionaries and deaconesses are products of our home churches and Christian colleges. To what extent have we helped interpret to them the world parish and its need? And for those who do not "go forth" officially, but who are the coming potential

strength of the local church in the homeland: are we closer to them than we were six months ago?

Fellowship is a beautiful word. It is no passive state, and checking our progress in this area will take both quiet introspection and frank discussion. High-sounding words are of scant avail. We need to face realities, each group of us, in our own local situation. Let the three points under Fellowship on the Check Sheet present their own challenge; we believe it is clear.

And, last, ***identification.*** The other areas, thoughtfully analyzed, will contribute to growth in this. Let us not check *Yes* with a careless optimism: let us try to see whether the meaning of *identification* is more real to us than it was last June. We can only identify ourselves with other peoples, as we know something about them; when we find ourselves akin in the things that matter we begin to see life through their eyes. It may be that knowing leads to giving, or conversely, that giving may lead to a desire for better acquaintance with the recipients. Whichever comes first, both processes seem essential for identification with other peoples. Loving one's neighbor as oneself may be interpreted as having a deeper connotation than the golden rule. It can imply identification of oneself with one's neighbor, until what happens to one is felt alike by both.

Difficult, you say? Almost impossible? It could be, were it not for the sense of God's Fatherhood of all, which makes identification a normal, unconscious process. This call to the identifying process—the injunction to "love thy neighbor as thyself"—is climaxed, as are other injunctions to social relationships and human rights in the nineteenth chapter of Leviticus, by the reiteration of that simple, conclusive statement of abiding fact, "I am the Lord."

We have been picturing the executive committee of the local Woman's Society at work on the Check Sheet. However, if it begins here, it should not stop here. The whole membership should have a chance to share this experience and make their contribution of opinion and reason, even if the outcome is different from that reached by the executive group. Sometimes the officiary are too close to a question to see it in the large, as the more objective total membership can do. Do not be fearful of what such expression of opinion can do to a question; the whole purpose of this Check Sheet is to see how much or how little we have moved along the way, not merely on the surface, but underneath and inside as well. It takes us all, individually and as a group, to make a true evaluation. It takes us all, too, to make a growing Society—whether spelled with a capital or a small "s." The points at which we find ourselves lagging and lacking, at this stage, are the ones where we shall want to apply our greater earnest effort in the months ahead.

It is no new thing, this pressing toward the goal and checking as to our progress. It is as old as the Christian enterprise, and in all humility we might speak for ourselves through the words of St. Paul:

> Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. . . . I do not consider that I have made it my own; but one thing I do, . . . I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained. (*Philippians 3:12-16,* R.S.V.)

Mrs. H. F. Brandt
Aurora, Ohio

NEW CHAIRMAN

You will be interested to know that at the Organizational meeting of the Board of Missions at Lake Junaluska, North Carolina, Mrs. Harvey F. Brandt was elected chairman of the Section of Education and Cultivation.

Elected as member of the Board of Missions in 1952, she served as chairman of the standing Committee on Missionary Education and Service and as chairman of the Advisory Committee on Audio-Visuals. She was general chairman of the Third Assembly in Cleveland. She is chairman of the Planning Committee for the Conference on Missions to be held March 3-7, 1957 at Buck Hill Falls, Pennsylvania.

Mrs. Brandt is very well qualified for the work with the Section of Education and Cultivation.

To Whom It May Concern . . .

AND THAT MEANS ALL OF US

THE fourth goal for the quadrennium relates to recruitment of candidates for work overseas and at home. The goal and its amplifying clauses, read as follows:

To confront the local church with the challenge of recruitment for missionary and deaconess service,
By
Cooperating through every channel of missionary education.
Alerting young people to the needs of the world.
Creating an awareness of the diversity of opportunities in missionary service.

Let us see why we say that this is a matter of concern—of interest and responsibility—to us all. Let us try to see it from the viewpoint of the local church. The case is stated in the Quadrennial Report of the Board of Missions,[1] from which we quote:

> The Woman's Division is seeking annually 200 commissioned workers; 100 for overseas service, and 100 deaconesses for work in the United States. . . .
>
> Missionary leadership springs from within the local church. Hence it becomes the responsibility of every local church to interpret the missionary task of the church at home and abroad. It is in the local church where children and youth come to have a Christian experience so real that they feel impelled to share it as the good news for all men. Here, too, because of a disciplined prayer life, commitment grows toward total willingness to obey God's will. Through the pastor and concerned Christian leaders, the young person is brought face to face with the needs and opportunities . . . in the midst of the tragic alienation and estrangement of our time.

Note that sentence again—*Missionary leadership springs from* within the local church. Then look at the suggestions above, for implementing the goal.

Cooperating through every channel of missionary education. What are these channels? You know your own church—what it is already doing along this line, and what it could be doing, but isn't. We are thinking of all age levels—children, youth, adults. Children are a responsive audience: how long since a missionary or deaconess shared with your church a firsthand knowledge of peoples of some other land or group?

Do you have any kind of additional sessions in your church school? On page 37 of the July-August, 1956, issue of THE METHODIST WOMAN, such sessions are clearly explained. Whether the church is large or small, if it has children in it, they are entitled to a sense of world kinship. Who will bring it to them if Christian adults hold back?

There are units of missionary study in the church-school materials, on all levels; and films to make these subjects vivid. The missionary institute in the local church can be conducted for members of all ages. The Commission on Missions integrates the church's missionary program, and can create a climate in which people grow naturally in a missionary interest.

Young people are interested in world affairs but they do not always make the connection between world events and the part the Christian Church may play. Behind the political aspects of the world picture, and deeper than its call to travel and adventure, is the world's need for what the Christian Church alone can bring. We can do much at this point if we help youth see life as an integrated pattern: that these other peoples are persons like themselves; and that the world Church of which Methodism is a part, can be the leavening and unifying force. As our young people begin to show diversity of interest and talent, let us open up for them the variety of opportunity in missionary and deaconess service. The list of such opportunities may be found in *Methodist Service Projects,* price 10 cents, available from Literature Headquarters. See also the two free leaflets *You Can Be There,* one for home and one for foreign work. No Woman's Society is fully equipped without this information at hand.

This is our part: to *confront* the local church with the *challenge.* Others, professionally trained, will do the selecting and advising—that is not our province. We can work through the educational channels, and present the world's needs. We can have available accurate information as to whom to contact when further steps are to be taken. We can *know our youth.* Somewhere in our local churches, right now, are those prospective 200 commissioned workers for the future. Shall we make them our concern?

[1] Page 195 Quadrennial Reports to General Conference.

Methodist National Mission Tour
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Take a tour through southern skies!
Missions live before your eyes!
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For information write Miss Dorcas Hall, Room 513, 150 Fifth Avenue, New York 11, New York.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Suggestions for Teaching Course: *MISSION FIELD: U.S.A.*

By MARY F. FLOYD[1]

This study, "Mission Field: U.S.A.," will arouse in us the urge to get busy and work toward bringing the life and spirit of Christ to bear upon every person, every agency, every institution in American life. Remember that "Home Missions Is People" (See THE METHODIST WOMAN, May, 1956, page 5). Each session should stress the necessity of reaching out with Christian love to raise the quality of living for all.

Teaching Outline

SESSION I—*Our Mission to People on the Move* (Ch. 2, Ch. 7)

One in five Americans moves every year. If there are migrants in your area, find out the facts regarding them. What may be done by church women to improve the lot of migrants everywhere? If there is an industrial project or a new housing development in your vicinity study questions relevant to the situation.

SESSION II—*Our Mission to the Family* (Ch. 3)

Certain good trends should be noted: the decline of divorce and the accent in current magazine articles on the constructive handling of difficult family issues. The session should be permeated with an examination of the church's ministry to the family.

SESSION III—*Our Ministry to People in Cities* (Ch. 4)

Many sociologists list poverty, disease, housing, and delinquency as the prime problems of the city. Examine these areas of concern. Pertinent questions to raise are "Who are the unchurched in cities?" "What is the church's ministry in the city?"

SESSION IV—*Our Ministry to the Rural Area* (Ch. 7)

The county farm agent, university extension workers, county welfare employees, teachers, the district superintendent—all will be able to contribute to a panel on changes in rural life in the past twenty years. Constructive consideration might well include encouraging factors in rural life, such as the group ministry plan, the larger parish plan, the increase of mobile units, and the attention of seminaries to the training of men for the rural ministry.

SESSION V—*Our Ministry to People in Institutions and/or Serving Under Institutional or Government Agencies* (Ch. 5, 8, 3, 4.)

People studied in this session's presentation include: men and women in service and their families, boarding school students, inmates of prisons, patients in hospitals, elderly people, and chaplains in industry.

1. What can the local churches do for military installations within the church's vicinity?

2. Are our church-related schools and colleges genuinely Christian in campus life? Is there reasonable assurance that the colleges are training centers for intelligent and consecrated lay churchmanship?

3. Are inmates of our prisons people or things? Is the program conducive to the redemption of human life? What may a local group do in a remedial and constructive way for city and county prisoners?

4. Are there spiritually neglected patients in our hospitals? Are hospital practices conducive to good mental health?

5. What are some of the frustrations of present-day older people?

SESSION VI—*Our Ministry to People Through Mass Communication* (Ch. 6)

The world's biggest audience is reached through mass media of communication: radio, television, films, the press. Churchwomen have the responsibility of examining all these media and bringing to the attention of the church an appraisal of programs as well as suggesting methods of improvement. Broadcasting companies, the press, and movie producers are sensitive to public opinion!

Resources

***The Catalogue* for 1956-57 from Literature Headquarters lists excellent resources. See pages 9-13. *The Guide* lists additional ones. *The Sixteenth Annual Report* should be available. Order the free leaflet, *Study and Action, 1956-57*. Key verses: Zechariah 2:2, Matthew 9:37, Nehemiah 2:18, and Philippians 4:13.**

Additional Suggestions

Session I. Let role players show the inner feelings of three migrant teen-agers who have normal desires but who are frustrated by poverty, by long hours in the fields, and by doors closed to them.

Session II. Plan a panel on "Family Functions in the American Way of Life." Participants might be a minister, a superintendent of schools, a young parent, an older parent, a grandparent, and two teen-agers.

Session III. Ask members to write soliloquies supposedly coming from (1) a boy in the city: lonely, perplexed, wishing he were back on the farm; (2) a wistful pagan in an economically privileged suburb who sees others going to church—wonders why they go—why he doesn't.

Session IV. Ask for a volunteer to serve in the role of a dying rural church and write a soliloquy. The church has an illustrious history, but people have other interests now, and besides a preacher can't be found for the vacancy.

Session V. Lift out and assign for debate several direct quotations.

Session VI. Have a panel consisting of representatives from the local press, local broadcasting system, an educator, a parent, and a judge.

[1] Miss Mary F. Floyd, Department of Religion, Pfeiffer College, Misenheimer, North Carolina.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

"What About Commitment?"

By MRS. ALAN K. LAING, *Former Chairman of Standing Committee on Student Work*

AS I write, there is a tidal wave of students flowing into our community and the university, committed to a term or a course of study. It is the beginning of a school year. But now, as you read this, it is December and this also means a beginning but of a different kind. The coming of Christ into the world added something new—a new kind of life in which there would be love and peace, which could be had by all who would commit themselves to His spirit and principles.

One of the meanings of the word *commit* which helps me to understand its full power is *to connect.*

How necessary is it for a student—or a student secretary, to experience commitment to the spirit and principles of Christ? Well, if you are content with a second-, third-, or fourth-rate life it will not be necessary, and you will live and die without ever having come fully alive. But if you are seeking to know the full meaning of life; to experience its joy and power; to be so filled with it that it has to run over and be shared; to understand the fact that it makes you an active part of the world Christian family, that through it you will find the place Christ has for you in the world—in other words, if you want the abundant life, then it is absolutely necessary that you *connect* with the spirit and principles of Christ.

It does not happen automatically. You must decide. This is the result of your desire, your faith, and your will all coming together at one point. From then on, things are different. Up to that point *your* interests, *your* desires, *your* will have determined your life. Now, it is *His* interests, *His* desires, *His* will that will guide you. He may have something entirely different in store for you than you ever imagined. There is a minister in a Student Religious Foundation on our campus who has a tremendous influence with students. Twice on Sunday morning his church is packed with them, and he is thoroughly mixed into their daily life. This minister planned to be an engineer and trained for that vocation but decided to "connect" with God. He found that God had other plans for his life which led to the ministry.

True, we can be Christian in any vocation, but the point is that commitment of one's life to Christ is the test of whether or not we are where He really wants us, whether we are following our own desire, or whether we are actually resisting His call.

This is the concern of the first quadrennial goal of the Woman's Society of Christian Service for 1956-60.

A student may come to the point of commitment through worship experience, through activities of service, or a combination of both. There are many ways. The church depends for its personnel on committed students and other young people. If you can help to lead a student to commit his or her life to the spirit and principles of Christ for the whole world, His kingdom and His Church will have moved forward.

There is no atmosphere more helpful in confronting a college student with her responsibility to God and finding the place God has for her in His plan than the Student Regional Leadership Training Conferences in the summer, the Christian Citizenship Seminars in the winter, and the Student Conferences usually held at Christmas time. Time and time again it has been of great interest to me as I have studied the applications of young men and women for missionary service to see in their statements a sentence something like this: "It was at Regional that I first became interested in the mission field," or "When I was caravaning with the MYF and helped to work with people on their little church, I began to think of making this sort of service my lifework."

Keeping this awakened interest alive and glowing is just as important as its beginning. It is the student secretary, or the student worker in the Wesley Foundation or Student Center in daily living experience with the student, who must largely assume responsibility for information and guidance. We have taken some important steps in this direction, but we need to keep working.

Any student who contemplates missionary service must, first of all and before anything else, know his Christ, be committed to Him, and know how to demonstrate Him through his own living among people. I remember one student who went to the mission field for a short term. He was inclined toward the idea that the whole answer to the world's problems would come through change in social patterns. After some time overseas, he wrote, "I can see now, that it is Christ that must make the difference."

And so it is that when the caravans of young people who throng our colleges today see the Christ, their lives will never again be quite the same. The caravans of Wise Men came from the East, found and worshiped the Christ child, then returned home *another way.* Their lives would never be quite the same again.

YOUTH WORK

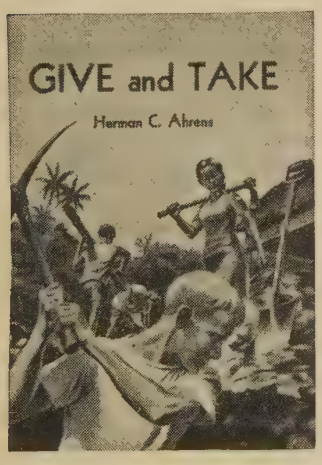
HELEN L. JOHNSON, *Secretary*

Messages From Southeast Asia

ON January, 1957, Methodist youth, using the approved curriculum, will engage in a study of Southeast Asia. The Sunday morning sessions are designed to help young people learn about the people and work of the church in the countries west of the international date line. These lessons are written to interest youth in mission work in this part of the world. They are also intended to give a new appreciation of the activities of young people who belong to the church in these countries. Youth and adult leaders should see their responsibility in furthering the work of the church in the countries of Southeast Asia.

The purpose of this article is to furnish illustrations direct from the field which may enrich this study. It would be well to use these excerpts when they fit naturally into the unit. Therefore they should be made available to the planning committee as early as possible. All resources which the Woman's Society has for this study should be passed on to the adult adviser in Christian Outreach well in advance of the January study. Careful planning, facts, and imagination supplementing each other will make for an interesting study.

Wherever possible these and other illustrations should be related to the Methodist Youth Fund projects in the various countries of Southeast Asia. A wall map indicating the countries and the projects would be very helpful.



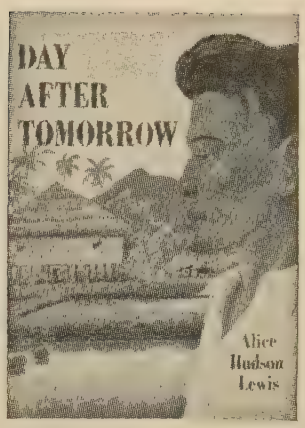
Malaya

The All-Malaya Methodist Youth Fellowship Institute was held in April, 1956. Over three hundred young people gathered at the Anglo-Chinese School to study, worship, and live together. The theme of the five-day institute was "Live Victoriously." In keeping with the theme the workshops concentrated on evangelism. Dr. E. Stanley Jones spoke each day. "Precepts on evangelism were put into practice in making known, and augmenting the attendance at, Dr. Jones' public meetings. A group from the institute helped to distribute pamphlets regarding these meetings and also helped in the choir." For the first time there were fraternal delegates from Sarawak and Indonesia. The delegates from Sarawak, greatly impressed, said: "Though we come from different parts of the world we seemed like brothers and sisters. From this institute, we are sure that only Christ can link our friendship." In his closing message the dean said: "May this not be the end but the beginning of a new life for us all—a life in which Jesus is Lord." [1]

Burma

A short-term missionary doing educational work in Burma writes:

This week end we had the second of two youth camps to be held in rural areas in our conference during the past two months. On Friday afternoon we boarded the launch with bedrolls, mosquito nets, mats on which to sleep, and a few clothes for a two-hour ride down the canal to our Methodist School



in Twante. It must be a universal custom for songs to come forth within a matter of minutes wherever a group of Christian youth are assembled. Many of us, representing several denominations and races, did not know each other but there was no strangeness as we sang together. These young people have a Burmese version of "Kookaburra" and other songs we use in the States. The hours of the week end were filled with Bible study, worship, debates, discussion groups, and entertainment. (The Burmese are natural-born actors.) Youth of several Protestant groups have attended these camps and have come away with new friends, enriched understanding of old friends, a great sense of urgency concerning our responsibility as Christians in the midst of a non-Christian culture and a fresh dedication to keep "Christ above all."

The Philippines

At the close of her first year in missionary service in the Philippines a young woman writes: "I am serving as a district missionary. This is a general term which can be translated to mean practically anything from soup to nuts. In everyday experience it means serving as a director of religious education on a district level. This is possible because English is so widely spoken and understood. The largest portion of my time is spent traveling about my assigned territory, which includes twenty-six churches, and attending meetings."

[1] From *The Methodist Message*, June-July 1956. Official Publication of the Methodist Church in Southeastern Asia.

Children's Work

RUBY VAN HOOSER, *Secretary*

THANKS FOR FRIENDS [1]

For friends who willingly share games and toys,
We give thanks to thee, O God. (Psalms 75:1)
For friends with whom we play and have good times,
We give thanks to thee, O God.
For friendly teachers who help us make new friends,
We give thanks to thee, O God.
For our new friends, boys and girls of the Philippines,
We give thanks to thee, O God.
For Christian friends, who are helping them know God's plans,
We give thanks to thee, O God.
Help us always remember rules of good friends,
We ask thee, O God.

LEARNING ABOUT CHILDREN IN THE PHILIPPINES AND SOUTHEAST ASIA

Fascinating adventures await Methodist boys and girls as, during the months of January and February in Sunday school and additional sessions of the church school, they participate in the study of missionary units on the *Philippines and Southeast Asia.* Discovering new friends in far-away places, and finding out how the church serves the people there opens the way to experiences of absorbing interest on the part of children and teachers alike.

In church schools using the *Group Graded Lessons* primary and junior boys and girls will engage in the study of a unit of work on *the Philippines.* In church schools using the *Closely Graded Courses,* primary and junior children will also study missionary units during January and February. Suggestions for the study and the materials that may be used will be found in the issues of THE METHODIST WOMAN for September and October, 1956.

Additional Sessions

Leaders will wish to arrange additional sessions for January and February while missionary units are being studied in the church school. These materials on the current emphases, including the study of "Migrants" in our own country, are available:

For Primaries:

*Finding Christian Friends in the Philippines,** by Lois Eddy McDonnell. A ten-session unit. Price, 50 cents. Or,

*Sandy and Mr. Jalopy,** by Edith J. Agnew. Price, $1.25. Use with this *A Primary Teacher's Guide on "Migrants,"* * by Juanita Purvis. Price, 50 cents.

For Juniors:

*Methodists in Southeast Asia,** by Ida Binger Hubbard. Price, 50 cents. Or,

*Blueberry Acres,** by Alice Geer Kelsey. Price, $1.25. Use with this, *A Junior Teacher's Guide on "Migrants,"* * by Margaret S. Ward. Price, 50 cents.

Additional Sessions for Juniors. Two missionary units will appear in this section of *Child Guidance in Christian Living,*[2] for juniors who meet once each week throughout the year. These units are:

"Christian Leaders in Southeast Asia," January, 1957.

"Across the Fruited Plains," May, 1957. *(Migrants.)*

SHARING THE CHRISTMAS STORY

Wherever children go to church school in countries around the world they will be learning about Christmas and sharing in the joy of its celebration. In many different languages the story of the first Christmas will be told and carols will be sung. It may be that some children and their families will hear for the first time the wonder of this special day when Jesus was born. We do know that together many children in the world family will rejoice in God's gift of love for people everywhere.

Methodist boys and girls in the Philippines and in all of Southeast Asia will share the experiences of Christmas with children in our own country. This the wise teacher will remember, and build upon in the study of the units that are to come.

[1] From Finding Christian Friends in the Philippines, by Lois Eddy McDonnell. The Methodist Publishing House. Permission for use requested.

[2] Order from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

PREPARING TO TEACH

With the rich opportunities to guide children in xperiences of Christian world friendship that Janu- ry and February will bring, leaders, including the ecretaries of Children's work, will wish to make areful preparation for the work that is before them.

First of all, for background purposes, they will ant to read the entire missionary unit that they ill teach, whether the emphases be on "The Philip- ines," or "Southeast Asia" (for juniors), or on Migrant People" in the United States. It will help reatly if the leaders can attend an educational semi- ar or a regular program session of the Woman's ociety where these emphases will be presented.

Second, teachers will wish to collect pictures, tories, and information about the work of the church n the area to be studied. WORLD OUTLOOK, THE METHODIST WOMAN, and certain issues of *Child Guidance in Christian Living* furnish good materials.

Third, leaders will find it helpful to talk with nyone in the community who may have visited the eople to be studied, and who has a constructive oint of view about them and the ministry of the hurch among them. These travelers may have arti- les of interest to share with children that can form he beginning of an *exhibit* if the children wish to ave one.

Leaders may like to *visit a class* in the public chool where good teaching is done to check their own ays of guiding children in the study of current units.

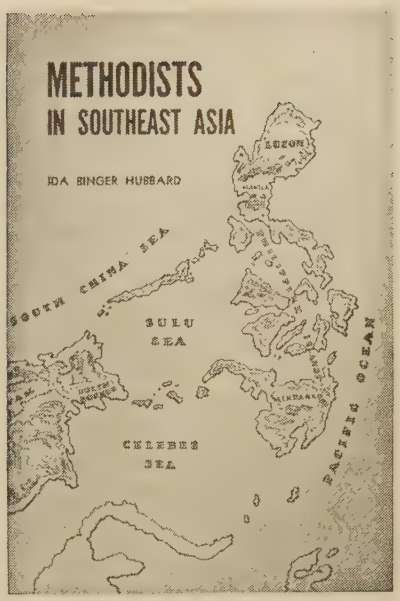
Above all else, leaders will wish to know well the hildren whom they are to teach.

SUNDAY SCHOOL IN THE PHILIPPINES

While Methodist boys and girls in this country attend he Sunday sessions of the church school, children in the hilippines are having some of the same happy experi- nces. Miss Ruth Atkins, a missionary at work in San lateo, describes one of the Sunday schools.

In Ilagan, Isabela, the provincial capital, the dea- oness meets the children in the parsonage which djoins the church. They gather for a worship serv- ce in the dining room. The service is similar to one eld in the United States. The songs are the same xcept that the words have been translated into the ocal dialect. After the worship service, the children neet in three different groups.

The junior class members go upstairs and out on he balcony if the weather is fair. They use a variety f seats. Some are benches, others are small chairs. A row of plants arranged along the railing add a bit f color. There is no piano or other musical instru- nent. The teacher, who may be a high-school stu- lent, prepared her lesson from a manual put out by he Philippine Federation of Christian Churches. She ses pictures to help in presenting the study if she an get them. Many lovely ones were sent to the hilippines a few years ago by boys and girls in he United States. They have been greatly enjoyed nd are always needed.



THE MAP [1]

By

Minnie B. Wilkins

The map is not a map to me
But mountains, rivers, lakes, and sea.
People sad and people gay,
Little children at their play.
Folks with feelings like my own,
And some place they call their home.
Their skin may black or yellow be,
But brothers and sisters are all to me,
Members of God's great family.[1]

The Primary and Beginners' classes meet downstairs in the parsonage. They, too, use benches for seats with a few chairs for the smallest children. If a table is needed they use the long plank, oilcloth-covered table that is used by the family at mealtime.

There is a worship center with an appropriate picture or an open Bible on it. Usually a container is filled with bright-colored hibiscus, or maybe white ginger blossoms or gardenias in season.

During the week the teachers meet with the deaconess (who usually teaches one of the class groups too) to go over the lesson materials. Not every Sunday school has a deaconess, but most deaconesses work in two, three, or four Sunday schools.

The children very seldom have a paper or picture to take home when their classes are dismissed. However, they do sing the songs during the week and repeat some of the stories they have heard. They wear their best and brightest clothes to Sunday school. They themselves make a pretty picture with their bright brown eyes, shining black hair, and smiling faces. Often the older ones have younger children with them, who do not want to be separated from their older brothers and sisters. Some of the children, a very few, wear shoes and socks. Others use wooden-soled shoes that make quite a clatter if the floor happens to be bamboo or cement. Many are barefooted but no one pays attention to that. Sunday school itself is too interesting.

[1] Source unknown. Used in "Methodists in Southeast Asia," by Ida Binger Hubbard, The Methodist Publishing House.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

What Is That in Your Hand?

CHRISTMAS—a word that brings a prayer of thanksgiving for the coming of the Christ child, a prayer for loved ones near and far, and for the ambassadors who, in America and to the farthest ends of the earth, carry the news of His birth.

Christmas reminds us of the new *Prayer Calendar* and the opportunity to remember those to whom we said *Mizpah*, as they left for their fields of service.

Open your hand!

The M is there on the palm. Remember the Mizpah and, using the *Prayer Calendar*, pray daily for the institutions and missionaries listed there.

Concentrate on the letter M in both palms.

M M 1—stands for the Missionary Mind, in which should be an intelligent concept of the world's need of Christ and our share in the great responsibility. Our publications help to create this Missionary

Mind through the ever-increasing and varied printed materials created by our editors.

M M 2—My Magazines. M is not used merely for alliteration. My is a personal pronoun indicating ownership and ownership means obligation. It is the obligation to our magazines that we would stress. WORLD OUTLOOK and THE METHODIST WOMAN are *My Magazines*. Through their pages I receive guidance for more effective service as an officer and member of my Woman's Society of Christian Service. Through their pages missionary stories bring inspiration and satisfaction. They are My Magazines.

M M 3—the next M M stands for Missionary Materials for Missionary Meetings. Unless our Woman's Society is missionary minded the impetus is lost. Study books make our study classes interesting, and this year *Southeast Asia* and *Mission Field: U.S.A.* will make our work live.

Then the program material is particularly directed so that each interesting program helps make Missionary Materials for Meaningful Meetings.

The supply is ample; you may choose the material best adapted to your Society needs from the abundance of supplementary material in the *Catalogue*.

In my hand is the mark of my high calling. "Ye are My Missionaries," said the Master. Into our hands is placed this Missionary Material. Thus equipped, we go forth to the great task, knowing that

"Christ hath no hands but our hands
His work to do."

MEMO from *The Methodist Woman* to *You*

What? Four new pages in THE METHODIST WOMAN each month. Color on eight pages.
When? January issue of THE METHODIST WOMAN.
Why? To serve you with eye appeal and mental stimulation.

"When you're through changing, you're through!" We like this slogan which National Business Publications passed on to its members a short while ago. There's a lot of truth in that, and it's a good thing for us to remind ourselves every now and then that change—planned, purposeful change—is the essence of progress.

So—because we wish to keep you informed concerning these changing times, we change THE METHODIST WOMAN, enlarge and beautify its contents.

No extra price!

Watch for the January issue of *The Methodist Woman!*

IN MEMORIAM

Miss Celesta Easton was born on January 18, 1860, in Dexter, Michigan, and passed away on June 16, 1956, at Riverside, California, at the age of ninety-six years and five months.

Miss Easton studied one year in a school of pedagogy in Iowa, and taught school there and in California before becoming a missionary. In October, 1894, she was commissioned a missionary of the Pacific Branch of the Woman's Foreign Missionary Society and assigned to North India Conference, India.

Arriving in India at the end of 1894, Miss Easton spent a few months in Naini Tal, where her aunt was principal of the Wellesley Girls' High School, and then became principal of the Girls' School at Sitapur. Upon completing her first term of service she stayed in the United States for six years due to her mother's ill health. Returning to India in January, 1906, for two more terms, she taught the school in Gonda, and at the Girls' Orphanage and School in Bareilly, and also served six years at Budaun.

Miss Easton was an outstanding teacher, but after her furlough in 1920, she was not able to return to India, due to poor health. She retired January 1, 1922.

Miss Eunice Andrew was born at Rockfield, Kentucky, August 10, 1872, and died August 8, 1956, at Woodburn, Kentucky.

Miss Andrew was a graduate of Logan College, Russellville, Kentucky. She went to Brazil in September, 1907, and for thirty years gave faithful, effective service.

Founder of Colegio Centenario at Santa Maria, Brazil, she directed its growth and development until her retirement. She is remembered for the contribution she made to the advancement of education in Brazil. She was much loved by the many pupils whose lives were enriched through her influence.

The last years of her life were spent at the Rockford Rest Home in Nashville, Tennessee, and Yadon Nursing Home, Woodburn, Kentucky.

Miss Laura V. Mitchell, missionary to China, was born in Sandersville, Georgia, March 29, 1886, and died Sunday, September 16, 1956.

Miss Mitchell attended Scarritt Bible and Training School. During her furloughs she studied at various colleges: Vanderbilt University and Peabody; Teachers College, Columbia University, and the New York School of Social Work.

Before beginning her missionary service, Miss Mitchell was a teacher, having taught in rural schools in Florida and in the De Soto High School.

In 1913, she sailed for China, where she was appointed to the McTyeire School. All her work was educational and social-evangelistic.

Because of war conditions, she returned to the United States in 1944, remaining until 1946, when she again returned to China. In November, 1948, Miss Mitchell reluctantly left China for the last time under the program for the evacuation of personnel from China. During her years there, Miss Mitchell gave splendid and loving service. She was retired April 1, 1951. Upon her return to the United States, Miss Mitchell made her home in Florida where she remained until her death.

Mrs. Minnie G. Gorrell was retired from active deaconess service in 1950 following a career of thirty-two years as superintendent of The Methodist Deaconess Sanatorium, Albuquerque, New Mexico. The Sanatorium was the forerunner of the present Bataan Memorial Methodist Hospital located in Albuquerque.

Mrs. Gorrell entered the deaconess training school in Kansas City, Missouri, from Grace Church, Wichita, Kansas. Blackwater, Missouri, was her home, and she was active in the Methodist church there before going to Wichita. She passed away in July in Sedalia, Missouri, where she had made her home with her sisters since her retirement.

Miss Kathleen Weybrew passed away in San Jose, California, on September 17, 1956, at the age of eighty-two. Following her graduation from the deaconess training school formerly located in San Francisco, Miss Weybrew served The Methodist Church as a parish deaconess in Dixon, California, in 1905. In 1906, she was known as "The Refugee Deaconess" for she worked with the refugees in the various camps after the San Francisco earthquake. Miss Weybrew was retired from parish work while serving First Church in San Jose, in 1931.

Miss Jessie Alice Marriott was born in Osage City, Kansas, on October 6, 1874, and was educated at Park College Academy, Parkville, Missouri, where she graduated in 1894. She attended Moody Bible Institute from 1896 to 1898, and studied at Hampton Institute in 1918.

She was associated with Evangelist D. L. Moody when he launched the Bible Institute Colportage Association in Chicago. She also worked with "Father Endeavor" Clark and Secretary Willis J. Baer in Boston, Massachusetts. She became field organizer under Mr. William Shaw of the *Christian Endeavor World*. It was while she was in this work that she volunteered to go to China as a missionary, sailing in July of 1901. She spent thirty-five years in the Fukien Province, South China, and worked with Miss Althea M. Todd of Boston, Massachusetts, under the Woman's Foreign Missionary Society. She retired in 1936.

Miss Marriott resided at Bethesda Home in Cincinnati, Ohio, where Miss Todd was also a resident until her death last July.

Miss Marriott entered the hospital in Cincinnati on September 3, and passed away on October 3, 1956, just a few days before her eighty-second birthday.

Free Booklet

Send today for "Annuity Dollars Make a Difference" which shows how investing in an annuity with the Woman's Division of Christian Service can mean a worry-free future for you and a better life for someone less fortunate.

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FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Harr

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriat 1956-57
Central:							
Central Alabama	$ 85.00		$ 85.00	$ 1,600.00			$ 8
Central West	435.00		435.00	1,740.00			43
Delaware	1,438.24	$ 62.50	1,500.74	10,000.00			1,50
East Tennessee		50.00	50.00	1,100.00	$ 58.00		10
Florida	250.00		250.00	1,200.00	2.00	$ 3.00	25
Georgia				3,600.00			
Lexington	2,600.00	274.00	2,874.00	10,000.00	153.00		3,02
Louisiana	70.00	33.00	103.00	4,050.00			10
Mississippi	314.50	7.00	321.50	3,200.00	28.80		35
North Carolina	325.00		325.00	2,600.00			32
South Carolina	1,018.50		1,018.50	5,000.00			1,01
Southwest	40.00	17.00	57.00	1,485.00	1.00		5
Tennessee	272.00	20.00	292.00	3,000.00			29
Texas	776.00	75.00	851.00	3,450.00			85
Upper Mississippi				1,618.00			
Washington	1,291.21	230.35	1,521.56	8,000.00	246.58	93.82	1,86
West Texas	174.50	5.00	179.50	1,900.00			17
Central Jurisdiction	62.20		62.20				6
Total	9,152.15	773.85	9,926.00	63,543.00	489.38	96.82	10,51
North Central:							
Detroit	15,429.11	234.70	15,663.81	158,700.00	2,619.21	114.47	18,39
Illinois	33,686.00	799.67	34,485.67	183,000.00	1,144.53	253.31	35,88
Indiana	18,537.25	912.62	19,449.87	124,000.00	1,635.50	236.35	21,32
Iowa-Des Moines	12,757.83	181.04	12,938.87	125,000.00	3,929.36	112.49	16,98
Michigan	9,284.26	570.00	9,854.26	102,000.00	1,549.49	137.07	11,54
Minnesota	5,954.30	851.22	6,805.52	95,000.00	961.00	14.67	7,78
North Dakota	1,210.50		1,210.50	25,000.00		71.65	1,28
North Indiana	11,387.20	523.34	11,910.54	148,120.00	1,361.00	270.55	13,54
North Iowa	14,738.34	51.70	14,790.04	165,500.00	3,311.00	107.88	18,20
North-East Ohio	18,870.51	135.43	19,005.94	240,000.00	4,073.61	301.69	23,38
Northwest Indiana	4,334.96	117.61	4,452.57	80,000.00	1,328.23	70.29	5,85
Ohio	30,840.35	763.47	31,603.82	322,000.00	5,508.63	561.79	37,67
Rock River	11,913.06	484.02	12,397.08	217,192.00	2,582.10	118.49	15,09
South Dakota	3,995.81	59.80	4,055.61	36,000.00	1,138.14	25.77	5,21
Southern Illinois	12,470.70	1,345.30	13,816.00	60,650.00	662.40	122.22	14,60
West Wisconsin	5,592.71	30.00	5,622.71	41,000.00	918.38	15.00	6,55
Wisconsin	6,694.77	55.00	6,749.77	61,100.00	1,101.44	73.06	7,92
North Central Jurisdiction							
Total	217,697.66	7,114.92	224,812.58	2,184,262.00	33,824.02	2,606.75	261,24
Northeastern:							
Baltimore	15,315.57	560.00	15,875.57	130,000.00	2,006.15	112.30	17,99
Central New York				55,000.00			
Central Pennsylvania	6,097.14	10.00	6,107.14	56,000.00	786.20	70.61	6,96
Erie	7,737.80		7,737.80	87,000.00	897.41	149.68	8,78
Genesee	4,028.08	110.00	4,138.08	72,000.00	674.73		4,81
Maine	1,655.09		1,655.09	10,000.00	59.27	3.51	1,71
New England	3,316.14		3,316.14	38,500.00	1,034.90	50.93	4,40
New England Southern	1,733.29		1,733.29	25,000.00	438.71	55.09	2,22
New Hampshire	634.07	40.00	674.07	8,500.00	50.97		72
New Jersey	8,135.68	49.75	8,185.43	58,000.00	872.96	69.47	9,12
New York	4,496.18	555.65	5,051.83	43,000.00		16.30	5,06
New York East	9,949.01	344.10	10,293.11	58,750.00	1,107.78	208.74	11,60
Newark	11,670.82	179.00	11,849.82	75,450.00	802.92	63.87	12,71
Northern New York	2,963.63	75.00	3,038.63	31,500.00	267.50	5.08	3,31
Peninsula	7,866.09	42.78	7,908.87	48,000.00	917.00	61.34	8,88
Philadelphia	12,979.57	237.46	13,217.03	102,000.00	282.58	301.78	13,80
Pittsburgh	18,698.44	194.16	18,892.60	102,000.00	513.87	192.76	19,59
Puerto Rico Provisional	20.00		20.00	60.00			2
Troy	9,343.82	58.04	9,401.86	58,800.00	103.25	127.46	9,63
West Virginia	31,042.01	2,028.14	33,070.15	128,000.00	2,524.92	160.54	35,75
Wyoming	7,020.63	105.00	7,125.63	57,000.00		121.35	7,24
Northeastern Jurisdiction							
Total	164,703.06	4,589.08	169,292.14	1,244,560.00	13,341.12	1,770.81	184,40
South Central:							
Central Kansas	19,492.12	320.35	19,812.47	170,000.00	1,179.87	205.10	21,19
Central Texas	16,701.06	98.94	16,800.00	88,000.00	1,698.97	61.08	18,56
Indian Mission	195.52		195.52	1,091.00	28.78	2.25	22
Kansas	7,759.58	688.86	8,448.44	100,000.00	850.00	123.02	9,42
Little Rock	15,958.75	2,592.11	18,550.86	75,000.00	2,226.80	22.34	20,80

RST THREE MONTHS 1956—1957

MISSIONS—THE METHODIST CHURCH
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DIVISION OF TOTAL RECEIPTS

Total on propriations 1955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 81.00	$ 85.00							$ 85.00
489.96	435.00							435.00
	800.75	$ 699.99				$ 16.00		1,516.74
45.00	108.00			$ 81.20				189.20
302.00	255.00			12.00				267.00
70.54								
4,415.08	3,027.00				$ 300.00			3,327.00
213.60	103.00			18.00	11.00			132.00
100.00	350.30			5.00		4.25		359.55
406.50	325.00					7.00		832.00
1,225.00	1,018.50							1,018.50
47.00	58.00			22.00				80.00
207.32	292.00			20.00				312.00
931.67	851.00			24.50				875.50
985.57	1,861.96		$ 40.00	101.25	207.00			2,210.21
108.00	179.50							179.50
	62.20			83.23				145.43
9,628.24	9,812.21	699.99	40.00	367.18	518.00	27.25		11,464.63
17,596.55	17,260.01	1,137.48	17.00	638.35	241.00	102.79		19,396.63
40,915.80	28,233.51	7,650.00		1,296.60	927.00			38,107.11
21,096.53	20,571.72	750.00		1,558.85	130.00	73.10		23,088.67
16,761.53	14,813.22	2,167.50		647.44	1,150.04			18,778.20
11,362.52	4,940.82	6,600.00	200.00	581.01	1,374.90			13,696.78
9,063.92	7,552.53	228.66	12.53	1,200.24	35.00			9,028.96
943.70	1,282.15			129.75				1,411 90
15,009.54	13,542.09		6.00	684.60				14,232.69
17,466.55	17,242.26	966.66		909.10	1,169.11			20,287.13
27,343.14	21,647.92	1,733.32		1,181.09	630.00			25,192.33
6,122.60	5,851.09		15.00	475.62	15.50	54.08		6,411.29
35,427.13	37,674.24		8.75	2,810.08	385.00			40,878.07
15,293.35	15,097.67		32.67	772.40	289.30			16,192.04
3,575.66	5,219.52			585.05				5,804.57
14,061.67	14,600.62		45.59	1,320.35	89.00	39.51		16,095.07
6,225.66	6,556.09			1,126.06	125.00			7,807.15
5,882.17	7,924.27		18.96	360.95	60.00			8,364.18
264,148.02	240,009.73	21,233.62	356.50	16,277.54	6,620.85	269.48		284,767.72
18,595.07	13,319.03	4,674.99	24.00	1,306.73	1,694.91	86.84		21,106.50
5,220.93					50.00			50.00
5,223.39	5,132.29	1,831.66		935.00				7,898.95
10,730.74	7,034.90	1,749.99		603.26	400.00		$ 300.00	10,088.15
3,819.56	4,192.81	620.00		360.75	1,025.85			6,199.41
1,621.03	1,717.87			107.15				1,825.02
4,574.97	1,226.98	3,174.99		1,297.94	610.00			6,309.91
2,773.26	1,352.09	875.00		207.00				2,434.09
947.20	725.04			103.80				828.84
8,319.77	7,631.61	1,496.25		563.86				9,691.72
4,790.95	5,068.13		9.00	500.51				5,577.64
13,549.89	10,472.13	1,137.50	48.51	627.42	348.00			12,633.56
12,093.62	11,816.61	900.00		548.10	231.80			13,496.51
2,630.00	3,311.21			33.40				3,344.61
8,131.39	6,377.23	2,509.98	10.50	515.09	324.42			9,737.22
13,632.70	9,126.40	4,674.99	5.00	1,849.06				15,655.45
17,082.58	14,874.23	4,725.00	37.00	1,466.86	41.34			21,144.43
	20.00							20.00
10,548.05	9,632.57			320.00				9,952.57
33,754.42	33,655.61	2,100.00		3,597.25	700.00	94.00		40,146.86
14,329.71	5,446.98	1,800.00		168.94				7,415.92
192,369.23	152,133.72	32,270.35	134.01	15,112.12	5,426.32	180.84	300.00	205,557.36
21,613.02	21,041.20	156.24	32.05	2,063.99	859.20			24,152.68
18,856.35	18,560.05			2,009.36	109.00			20,678.41
220.70	226.55			27.44				253.99
6,418.65	9,213.13	208.33	15.47	928.50	180.43			10,545.86
18,435.00	20,800.00			1,113.35				21,913.35

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Marguerite Harm

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriatio 1956-57
South Central (Continued):							
Louisiana	$ 14,137.41	$ 1,907.50	$ 16,044.91	$ 94,798.00	$ 1,551.34	$ 173.19	$ 17,769
Missouri	7,885.43	523.42	8,408.85	40,000.00	719.16	56.63	9,184
Nebraska	14,364.49	835.61	15,200.10	158,130.00	805.01	98.35	16,103
New Mexico	5,822.15	932.85	6,755.00	27,000.00	393.11	29.25	7,177
North Arkansas	11,335.78	2,483.32	13,819.10	57,200.00	638.34	57.56	14,515
North Texas	18,898.83	2,872.28	21,771.11	101,000.00	3,490.86	36.12	25,298
Northwest Texas	13,694.85	1,737.01	15,431.86	76,000.00	2,513.54	61.35	18,006
Oklahoma	27,325.80	3,829.04	31,154.84	163,397.96	251.91	60.03	31,466
Rio Grande	147.00		147.00	1,200.00	64.50	2.40	213
St. Louis	16,721.85	2,056.89	18,778.74	78,000.00	556.67	120.10	19,455
Southwest Missouri	11,873.74	1,423.82	13,297.56	85,800.00	801.00	64.51	14,163
Southwest Texas	19,996.60	3,282.54	23,279.14	107,000.00	2,743.09	127.01	26,149
Texas	32,135.77	4,559.27	36,695.04	151,250.00	3,432.08	181.00	40,308
South Central Jurisdiction	276.11		276.11				276
Total	254,722.84	30,143.81	284,866.65	1,574,866.96	23,945.03	1,481.29	310,292
Southeastern:							
Alabama	15,290.28	2,441.27	17,731.55	88,000.00	1,214.42	100.05	19,046
Cuba Mission	25.00		25.00	100.00			25
Florida	33,311.59	3,010.00	36,321.59	145,000.00	3,474.26	120.37	39,916
Holston	30,511.13	2,623.87	33,135.00	128,000.00	1,964.07	158.53	35,257
Kentucky	11,335.95	1,921.59	13,257.54	75,000.00	1,269.20	107.97	14,634
Louisville	7,858.50	1,141.50	9,000.00	62,000.00	1,950.36	48.96	10,999
Memphis	20,085.17	3,369.31	23,454.48	80,000.00	1,103.45	60.84	24,618
Mississippi	11,287.92	2,217.49	13,505.41	70,000.00	2,560.75	29.26	16,095
North Alabama	21,284.48	3,185.46	24,469.94	100,000.00	2,461.48	99.64	27,031
North Carolina	20,378.61	2,874.77	23,253.38	128,000.00	2,012.20	360.88	25,626
North Georgia	31,102.00	7,125.00	38,227.00	155,000.00	2,270.11	177.44	40,674
North Mississippi	9,381.28	1,478.10	10,859.38	60,000.00	1,450.47	31.42	12,341
South Carolina	32,066.54	3,410.12	35,476.66	145,000.00	1,546.77	166.54	37,189
South Georgia	23,625.53	3,304.07	26,929.60	136,000.00	1,505.77	166.09	28,601
Tennessee	17,453.75	3,290.22	20,743.97	96,250.00	1,126.49	113.47	21,983
Virginia	43,308.49	3,787.59	47,096.08	210,000.00	4,435.92	250.00	51,782
Western North Carolina	27,606.13	5,685.86	33,291.99	150,000.00	744.92	220.83	34,257
Southeastern Jurisdiction		258.16	258.16				258
Total	355,912.35	51,124.38	407,036.73	1,828,350.00	31,090.64	2,212.29	440,339
Western:							
Alaska Mission	369.25	25.00	394.25	1,687.00	44.50	52.99	491
California-Nevada	13,821.47	847.21	14,668.68	95,000.00	1,464.20	10.00	16,142
Colorado	6,124.86	370.61	6,495.47	50,000.00	836.96	50.18	7,382
Hawaii Mission	214.45	25.00	239.45	2,000.00			239
Idaho	2,979.85	47.00	3,026.85	16,000.00	938.83		3,965
Latin American Provisional				350.00			
Montana	2,726.87		2,726.87	20,000.00	1,029.81	80.79	3,837
Oregon	8,568.39	345.24	8,913.63	50,850.00	916.03	29.72	9,859
Pacific Japanese Provisional	150.00	25.00	175.00	500.00			175
Pacific Northwest	8,314.20	315.72	8,629.92	75,000.00	1,491.91	71.88	10,193
Southern California-Arizona	37,198.45	1,373.08	38,571.53	250,000.00	3,994.12	232.12	42,797
Wyoming State	1,713.10	96.05	1,809.15	8,500.00	87.50		1,896
Western Jurisdiction	147.20		147.20				147
Total	82,328.09	3,469.91	85,798.00	569,887.00	10,803.86	527.68	97,129
Total from Conferences	1,084,516.15	97,215.95	1,181,732.10	7,465,468.96	113,494.05	8,695.64	1,303,921
Other Income for Appropriations:							
Deaconess Pension Fund							17,732
Enrolled Home Missionary Pension Fund							222
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							3,91
							21,87
Grand Total	$1,084,516.15	$ 97,215.95	$1,181,732.10	$7,465,468.96	$113,494.05	$ 8,695.64	$1,325,79

ST THREE MONTHS 1956—1957

MISSIONS—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

otal on opriations 955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
17,132.10	$ 17,769.44			$ 3,394.70	$ 113.36	$ 39.22		$ 21,316.72
6,479.75	9,184.64			881.23	150.00			10,215.87
23,368.40	13,603.47	$ 2,499.99		1,704.74	65.00	77.94		17,951.14
5,291.59	7,177.36			1,954.12				9,131.48
13,788.43	14,115.00	400.00	$ 5.00	1,918.28				16,438.28
21,551.41	25,298.09		125.00	2,231.29	1,070.00			28,724.38
18,092.50	18,006.75		15.75	2,343.70	363.85			20,730.05
31,513.31	31,466.78		7.07	5,281.33	8,747.14			40,502.32
987.92	213.90			24.00				237.90
18,528.09	19,455.51		12.00	1,951.24				21,418.75
12,115.09	14,163.07		14.00	1,299.82	916.50			16,393.39
28,147.92	26,149.24		1.00	4,093.40				30,243.64
39,003.09	40,308.12		10.15	4,953.59				45,271.86
788.00	276.11							276.11
02,331.32	307,028.41	3,264.56	237.49	38,174.08	7,574.48	117.16		356,396.18
16,806.31	19,046.02		12.37	1,709.84	869.25			21,637.48
125.00	25.00							25.00
37,049.40	39,916.22			2,633.03	4,938.89	150.00		47,638.14
32,595.71	35,257.60		69.29	3,739.51	3,943.44	75.00		43,084.84
15,536.27	14,634.71		22.00	952.45	77.00	33.89		15,720.05
9,147.05	10,999.32		65.70	783.84	2,950.00	30.17		14,829.03
21,612.69	24,618.77			1,679.81	263.01	49.00		26,610.59
11,663.68	16,095.42		192.32	814.51				17,102.25
23,487.15	26,281.06	750.00	37.35	1,944.07	1,470.26	59.76		30,542.50
29,906.90	25,626.46		58.58	4,127.03	8,313.00			38,125.07
38,403.45	40,674.55		50.20	4,005.46	1,676.00	70.00		46,476.21
12,064.76	12,341.27		40.00	1,082.76	365.00			13,829.03
34,031.60	37,189.97		456.47	3,168.41	680.99	87.85		41,583.69
30,609.59	28,601.46		28.34	2,938.87	650.00			32,218.67
19,667.63	18,202.43	3,781.50	53.08	1,598.07				23,635.08
50,854.07	50,907.00	875.00	22.20	8,052.62	6,145.00			66,001.82
37,338.48	34,257.74		13.71	3,713.28	4,063.36			42,048.09
.....	258.16							258.16
420,899.74	434,933.16	5,406.50	1,121.61	42,943.56	36,405.20	555.67		521,365.70
422.50	491.74			20.00				511.74
16,104.87	15,642.88	500.00	61.21	696.27	2,022.08			18,922.44
6,503.75	6,832.62	549.99		232.76	237.00			7,852.37
70.00	239.45			27.00				266.45
2,731.65	3,965.68			611.87		12.43		4,589.98
50.00								
4,248.38	3,225.47	612.00		271.50				4,108.97
10,445.28	9,109.38	750.00	8.51	489.12	238.80			10,595.81
.....	175.00				15.00			190.00
11,425.18	9,743.71	450.00		150.68	18.00			10,362.39
38,591.94	41,372.77	1,425.00	30.75	3,372.21	3,233.95			49,434.68
2,644.21	1,896.65			232.20	12.00			2,140.85
.....	147.20							147.20
93,237.76	92,842.55	4,286.99	100.47	6,103.61	5,776.83	12.43		109,122.88
282,614.31	1,236,759.78	67,162.01	1,990.08	118,978.09	62,321.68	1,162.83	300.00	1,488,674.47
17,020.09	17,732.49							17,732.49
247.99	223.70							223.70
.....								
6,150.58	3,917.93							3,917.98
23,418.66	21,874.12							
306,032.97	$1,258,633.90	$ 67,162.01	$ 1,990.08	$ 118,978.09	$ 62,321.68	$ 1,162.83	$ 300.00	$ 1,510,548.59

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(*Continued from page 11*)

Of course, a session such as this one in which these young workers shared brought to light the weaknesses as well as the strength of the home mission program of the church. Yet the glory of these two days spent in study and self-searching was the sense of commitment and wholesome objectivity which was displayed through the life and spirit of these young people. One observer, who sat with us throughout those two busy days, exclaimed, "I don't know when I have been so stirred! It is a thrill to sit in the midst of such an attractive group of young people and hear them discuss with love and understanding the task in which they are involved. There is a deep-seated desire to know, to love, and to understand all with whom they labor and live." Anyone hearing the parting remarks of these young workers as they set forth on yet another lap of their journey into service, would be assured that this evaluation session was only the beginning of something very significant within the home missions program of the Woman's Division of Christian Service.

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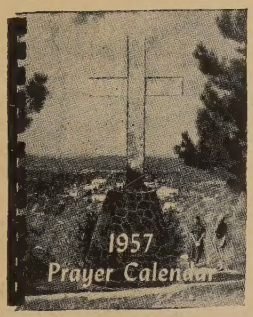

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WORLD DAY OF PRAYER

FRIDAY, MARCH 8, 1957

Theme: "Who shall separate us . . . ?" Romans 8:35

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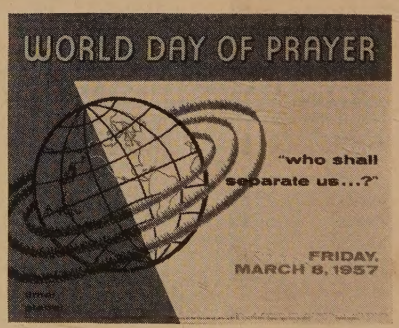

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